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Mrs. M. A. Lucas.

Historical Papers

of the

North Carolina Conference Historical Society

and the

Western North Carolina Conference Historical Society

CONTENTS

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PREFACE

At the request of the proper authorities I have assumed the responsibility for seeing this volume through the press. The editorial work has had a serious limitation, viz., that the addresses now published were written to be spoken, not to be read critically. Consequently the authors omitted foot notes and references, and because of frequent changes of residence on their part and, in some cases, of death, it has been impossible to secure such revision as would remedy this defect. Therefore the addresses are published practically as delivered.

A few words are also in order concerning the antecedents of this publication. The Historical Society of the North Carolina Conference was organized in 1873, but it issued no publication until 1897. Then there appeared *The First Annual Publication of the Historical Society of the North Carolina Conference, Methodist Episcopal Church, South* (112pp). In 1901 a second series of *Historical Papers* was published (49pp), and in 1912 four addresses and *A Journal and Travel of James Meacham* (95pp) were issued as Series IX of the *Historical Papers of the Trinity College Historical Society.*

In 1917 the Historical Society of the Western North Carolina Conference was organized and the present publication includes the addresses before that body in 1917, 1920, and 1922, those before the North Carolina Conference Historical Society from 1911 to 1923 excepting 1915, 1919, and 1920, and one read at the Charlotte District Conference (Western North Carolina Conference) in 1917.

The publication is the most valuable contribution to Methodist history in North Carolina since the appearance of Grissom's *History of Methodism in North Carolina* (1907).

WILLIAM K. BOYD.

Duke University,
Durham, N. C.
August 1, 1925.

Some Methodist History Along the Lower Neuse and Contentnea

YANCEY T. ORMOND*

UST when Methodism was first planted along the lower Neuse and Contentnea we do not definitely know, but we do know that at an early date its seed began to be sown in this fertile soil and in due time it took root and grew rapidly, and we now behold a strong, vigorous and fruitful vine.

In 1739-1740, and again in 1764, Mr. Whitefield, the eloquent coadjutor of John Wesley, visited New Bern and preached to appreciative congregations. He made a favorable impression and was greatly impressed with the people. Joseph Pillmoor, the first Methodist preacher sent to America by Mr. Wesley who came to North Carolina, visited New Bern in the latter part of 1772 and held Christmas services there. He left on the 1st day of January, 1773, having become much attached to his "dear New Bern friends." For some time after this we know but little of the progress made at New Bern and but little of the results of these early visits. But we know that Pillmoor came to North Carolina mainly on a tour of inspection and investigation, the result of which was the formation of Carolina Circuit in 1776, the first organized work of Methodism in the state, to which was sent Edward Drumgoole, Francis Poythress and Isham Tatum. I think we are justified, from the impression made on Pillmoor by these people, in believing that he made such representations and recommendations as to cause this territory to be embraced in Carolina Circuit and to be visited by the preachers in charge.

At any rate Bishop Ashbury visited here in 1785 and preached, the Assembly being in session. In 1796 he was again here, when there was an organized society of 100 members, white and colored, but the society owned no house of worship, and Asbury preached in the Episcopal church. Up to this time New Bern was embraced in either Pamlico, Goshen or Trent Circuits, probably Goshen. In 1797 New Bern Circuit was formed and James Jones and John Turner were sent as its first preachers. In 1799 New Bern and Goshen Circuits were made one charge with William Early and Jeremiah King as the preachers in charge. William Early died at New Bern the latter part of the year while in charge of this work.

In 1800 New Bern Circuit was served by Benjamin Matthews as pastor, Francis Poythress being the Presiding Elder of the District. In 1801 it was served by Christopher Mooring. New Bern District was formed this year with Jonathan Jackson as Presiding Elder. He was

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**Annual address before the North Carolina Conference Historical Society at Kinson, on November 21, 1911. Mr. Ormond, a leader among the laymen of the North Carolina Conference died March 8th, 1922.*

returned each year until 1804, when Philip Bruce was assigned to this District as Presiding Elder.

In 1802 Bishop Asbury again visited New Bern and preached to large congregations. So much was he at this time impressed with its growth and importance that he concluded that it should become a station and have preaching every week.

The first Methodist church building erected in New Bern was at this time (1802) in process of construction. A collection was taken, which amounted to $60, to be used in the completion of the "House of God." This building was doubtless finished this year, as he left the brethren "full of good resolutions to complete the House of God." This was Andrew Chapel and was situated on Hancock Street. It was a plain frame building, without steeple or bell, but large and convenient, and was the second church building erected in New Bern, the first being the Episcopal in which Asbury sometime preached. At this time the town had grown to have about 700 or 1,000 houses.

Samuel Risbee and Thomas Mann were the preachers on New Bern Circuit in 1802 and 1803. In 1804 it became a station with Jesse Coe as its first pastor, New Bern, Goshen and Contentnea Circuits being served together by John Gramerville and James Jennings. It is rather surprising to learn that at the Conference of 1805 only 30 white members were reported, while there were 250 colored members. The same number of white members were reported in 1806 and 290 colored. This was doubtless due to the strife which was discovered by Bishop Asbury to be in the church in 1803, by which he was much troubled. In 1806 the charge was served by Richard Lattimore and at the conference of 1807, 102 white members and 512 colored were reported This year the conference met for the first time at New Bern.

In 1818 there were three houses of worship in New Bern, the Episcopal, Methodist and Baptist. The Methodist was the most numerous society of Christians in the town and was supplied with a "regular succession of able and evangelical preachers."

It was at New Bern in November, 1829, that Christopher Thomas died, while serving this charge, he having been sent there from the conference held at Lynchburg, Va., in the early part of the year. Under his ministry during the summer of this year there was a great revival of religion, which not only spread through the town but went like a tidal wave down the Neuse to the seashore, the whole country being deluged by its generous overflow. Soon thereafter Thomas was taken sick and died a triumphant death. It is said that on his way to conference at a farm house near Lynchburg, where he spent the night with other preachers, he had a remarkable dream in which all of his experiences during the year, including the events at the conference, the revival and his death were revealed to him. Just before he breathed his last he said, "They come! They come!" and immediately the whole room was filled with a light as bright as the noon-day, though it was in the late hours of the night and the only light, otherwise, being a candle in the fireplace. When the strange light disappeared he was dead.

The growth of the membership of this church was not rapid in

these early years, especially among the whites. In 1838, the year following the setting off of the North Carolina Conference, its membership numbered 155 white and 639 colored, Geo. W. Langhorne being pastor and James Jameison Presiding Elder of the District, which had again been named the New Bern District, which name it has since retained.

In 1842-1843 Centenary Church was built on News, now called New Street. This church was served by Dr. Chas. F. Deems in 1850. The present handsome new Centenary church building was completed in 1904 under the pastorate of Rev. G. T. Adams, and was dedicated by Bishop Duncan. This is one of the handsomest, most commodious and best equipped churches in the state with a membership of more than 1,000 and ranking among the first charges in the conference.

Bishop Ashbury, in going to and from New Bern, on several occasions crossed Neuse River at Cox's Ferry and stopped with William Cox, who lived near by, and preached to those who would gather to hear him.

This place was one mile below the mouth of Contentnea Creek and twenty-five miles from New Bern. There was a church building here, or near here, as early as 1796 and Bishop Asbury preached in it. This was the original Lanes Chapel and was named for Daniel Lane, the grandfather of our good brother, Daniel Lane of Beach Grove. The descendants of Daniel Lane and William Cox are now prominent Methodists of this community. The present Lane's Chapel was built by Samuel Lane. the father of Brother Daniel Lane, on the north side of Neuse River. Its membership is now about 100.

From Lane's Chapel went forth influences which resulted in the organization of Ashbury and Beach Grove Churches, the latter of which was organized in 1830 and the former sometime earlier.

There is a tradition that in the early settlement of North Carolina there was an Indian trail passing through what is now Greene County and near the present site of Rainbow Church, made by the Indians in passing to their homes and forts from their hunting grounds and fishing places. Later this trail became a thoroughfare for travelers on horseback and stage coach from the seaport towns to the West. The settlers in this section were noted for their intelligence, thrift and hospitality. It was along this route that the early Methodist pioneers passed and were entertained by this hospitable people.

The first itinerant Methodist preacher that preached in this section passed this way in the latter part of the 18th century and was intertained by Samuel C. Hooker, the grandfather of Rev. Nathan Hooker. Mrs. Hooker was a member of the Episcopal Church but her husband was not a member of any church. He rode over the neighborhood on horseback and gathered together his neighbors and the preacher preached to them in a barn. Mr. Hooker was much impressed with the young preacher and became the first member of the church organized here. Soon after this many of his neighbors joined with him and a log house was built, which was also used for a school house. The exact date of this occurrence has been lost, as has also the name of the preacher. But it is known that as early as 1807 there was regular preaching service at Rainbow, and there are reasons, which will be given later, for believing that there was

preaching here prior to 1807. There was certainly a meeting house there as early as 1799 and Ashbury had an appointment to preach, but was prevented from so doing by sickness.

Who was this pioneer? Was it Pillmoor or Robert Williams? Or was it one of the three who was first sent to serve Carolina Circuit? It may have been neither, but whoever it was builded better than he knew. For from this early beginning has flowed a stream of influence that has wonderfully blessed the state and has extended even beyond its borders. In fact Eternity, alone, can determine its extent and power.

Who can estimate the force and power of influence that has emanated from the life and labors of Rev. W. H. Cunninggim, a local preacher, who for well nigh a half century, not only from the pulpit, but by his Godly and consecrated life, preacher the gospel of peace and righteousness in this and the surrounding communities? Of Uncle Jesse Cunninggim, one of his sons, whose name for so many years was a household word in almost every Methodist home in North Carolina, whose life was a benediction to the church, and whose presence was an inspiration to higher attainments in the Christian life? Of Uncle Nathan Hooker, who traveled from the seashore to the mountains and so faithfully preached the Gospel of repentance and salvation through faith in the Lord Jesus Christ? Or what shall we say of Rev. Henry Gibbons, W. L. Cunninggim, J. L. Cunninggim and hundreds of other concrecrated men and women whose lives have been enriched and made fruitful because of the influences that were projected from the Rainbow Church?

Soon the log meeting house was replaced with a frame building, which was later enlarged and improved. In 1849 the present building was erected and was dedicated by Dr. Charles F. Deems. It is a neat and convenient church building and would be a credit to any country charge in the conference.

Sometime prior to 1735, with two of his brothers, William Ormond came to North Carolina from England and settled in Beaufort County. He had only one son who lived to attain manhood, and he was born in 1738, just a little more than one year before his father died, and was also named William. He remained in Beaufort County until 1768 when he moved to Dobbs County, now Greene, and settled three miles north of the present town of Hookerton and seventeen miles north of Kinston, being one mile south of the present site of Ormond's Chapel, and became a large land owner in the community.

The thoroughfare referred to as passing near Rainbow passed near William Ormond's home, which was early known to travelers as the "Ormond House" and in those early days was one of the few places where the passing stranger was entertained. Just when the first Methodist itinerant passed this way is not known. But this family was brought under the influence of Methodism quite early and this home became the stopping and preaching place of its itinerant preachers.

William Ormond, the oldest son, was born in 1769 and was converted in 1787 at the age of 18 years. He joined the Virginia Conference in 1791 and continued therein as an itinerant preacher until

1803, when he died at Norfolk while serving the Norfolk Circuit.

Carolina Circuit was formed in 1776 and was divided in 1778 into Roanoke, New Hope and Tar River Circuits. Dobbs County must have been embraced in Tar River Circuit, and it must have been under the preaching of the pioneers of Carolina or of Tar River Circuits that Methodism was first introduced into this community, and it is not improbable that William Ormond, Sr., was brought under its influence before he moved from Beaufort County. We know that long before Ormond's Chapel was built and before Contentnea Circuit was formed there was preaching at William Ormond's home and there was an organized society. In 1796 Bishop Asbury preached at "Father Ormond's," and left feeling that "the Lord would yet do wonders among these people."

It has always been understood that the organization at Rainbow was older than that at Ormond's. If so, the log meeting house at Rainbow must antedate 1787, the date of the conversion of William Ormond.

There were but few meeting houses and churches in which the early Methodist preacher could preach, and most of the preaching was in private residences, outhouses and under the trees. Asbury notes in 1812 that there had been a society in Greenville for thirty years and there was no house of worship at that place.

Rev. William Ormond left in his will a legacy of $500 for the erection of a chapel, having prior thereto conveyed a site for its location. In the written instruction to his executors he urges them to hasten the settlement of his estate and the erection of the chapel which was much needed. Early in 1804 we find an accounting of the executors in which it is shown that $500 is in hand for the erection of the church building. We assume that the building was erected soon thereafter. This was Ormond's Chapel and the first church building erected in that community. It was a plain frame building and stood without change until 1874, when it was remodeled, being newly weatherboarded and plastered and another story built above for a temperance hall, only the old frame being retained. In 1896 a new church building was erected on the same site, the old building being moved away a short distance to be used for a school house. In this house ever since there has been a high grade preparatory school from which has been sent a number of young men and women to college. This educational spirit in this community manifested itself quite early. William Ormond left in his will certain legacies to his brother's children to be used for their education. This spirit has been kept alive in the succeeding generations and in the days when schools were few and scarce and educational advantages were rare, there was maintained in this community a preparatory school of high grade, whose advantages were sought in other communities and counties.

Rev. Samuel W. Ormond, a nephew of Rev. William Ormond, was for years a local preacher at Ormond's Chapel and preached with great power. He was invaluable to the preacher in charge, especially on revival occasions. Revs. A. L. and J. M. Ormond, of this conference, are grand-nephews of Rev. William Ormond and are the

product of the combined influences of Rainbow and Ormond's Chapel, their mother being the daughter of Rev. W. H. Cunninggim and sister of Uncle Jesse Cunninggim.

In 1787, the year of William Ormond's conversion, Thomas Bowen and Thomas Weatherford were preachers on the Tar River Circuit and Edward Morris and Henry Ogburn were on the New River Circuit. From the data before me I have been unable to determine which of these circuits at this time included Dobbs (Greene) County. Tar River included the counties on the North and East and New River included the counties of the South, Lenoir, Jones and Onslow. I am of the opinion that it was embraced in the Tar River Circuit. At any rate it was probably under the preaching of one of the men above mentioned that William Ormond was converted.

In 1790 Contentnea, then spelled Contentney, Circuit was formed and embraced portions of Greene, Pitt, Craven, Wayne and Lenoir Counties. John Baldwin was its first preacher. This Circuit was continued until 1808 when it was dropped and this territory was included in Trent and Goshen Circuits. Neuse Circuit was then formed and Greene and Lenoir, together with Craven, were embraced in it.

While houses of worship at this time were few and were slow in being built, Greene County was much in advance of the average county in this respect. Besides Ormond's Chapel and Rainbow, there were church buildings at Snow Hill, Jerusalem, Tabernacle and probably at Yelverton, Lebanon and Bethel, the latter being, as I remember, in the edge of Wayne County. As to the last three I have no definite information, except that they are old churches and were at one time embraced in the Snow Hill Circuit. There was a house of worship at Snow Hill more than a century ago; the first church building stood on the hill where the Baptist Church now stands. The second stood where the Methodist Church now stands, this last church having been built about twenty five years ago. For many years the second church building was in a dilapidated condition and being unfit for use the Baptist Church was used by the Methodist congregation as a place of worship, until the present church building was erected.

The first church building erected at Jerusalem was erected about ninety years ago, and was replaced with the present building about fifty years ago.

There has been an organization at Tabernacle for more than one hundred years. The present building was built about thirty years ago under the pastorate of Rev. W. H. Call, on the Snow Hill Circuit, and was then, if not now, owned jointly by the M. E. Church, South, and the Methodist Protestant Church, the Hon James Speight being a prominent member of the Methodist Protestant Church at that place.

The church at Hookerton was organized sometime in the thirties of the nineteenth century, and at that time the congregation worshipped in the Free Church which stood on the public square, where the Academy now stands. About 1850 a Methodist church building was erected which served the congregation until about fifteen years ago when it was sold, and a new lot was bought from the Union Baptist Association which had been organized by Rev. B. W. Nash and

the property in question was known as Nash's Church. On this lot now stands the very neat and pretty church in which the Hookerton congregation worships.

Snow Hill Circuit was formed in 1830 with William Anderson and Thomas S. Ranson as the first pastors. At this time this Circuit was embraced in the Neuse District and Joseph Carson was the Presiding Elder. Rev. Daniel Culbreth was pastor of Snow Hill Circuit in 1837, the year in which the North Carolina Conference was separated and set apart from the Virginia Conference. The Snow Hill Circuit embraced all of the above named churches and also Kinston.

About 1851 or 1852 Kinston was made a station, and Bethel was, soon after the war, taken from the Snow Hill Circuit, and later Yelverton was, and still later (about 1879 or 1880) was Lebanon added to Fremont Circuit. About 1886, under the pastorate of Rev. P. L. Herman, the church at Mount Herman was built and named for its pastor. Snow Hill Circuit was divided in 1902 and Hookerton Circuit formed out of a part thereof. At the time of the division it was composed of Ormond's Chapel, Rainbow, Snow Hill, Jerusalem, Tabernacle, Hookerton and Mount Herman. In the division the churches at Snow Hill, Jerusalem, Mount Herman and Tabernacle constituted the Snow Hill Circuit, and the churches at Ormond's Chapel, Rainbow and Hookerton, the Hookerton Circuit. These are now two of the best and most desirable circuits in the Conference to serve.

Greene County has been a fertile field for the growth of Methodism. Having taken hold here quite early, it has grown until it has well nigh covered the County and is probably stronger than all other denominations together. In 1785 Bishop Asbury visited Kinston and was "kindly" entertained by Gov. Caswell. He preached in the old Colonial Court House, which was afterwards moved to the corner of King and Independence Streets, where Mr. Irvin Whitehurste now lives.

I have been told by one of our oldest and best citizens that he has seen the statement that Bishop Asbury on his visit to Kinston baptized two of the daughters of Gov. Caswell. I have not been able to verify or learn the source of or authority for this statement. But we do know that one of the daughters, Anna, who at the time of Asbury's visit was a young lady nineteen years of age, married William White, Secretary of State, and that both she and her husband were converted at the great revival of 1811 at Raleigh and both joined the Methodist Church. They were very earnest and consecrated Christians, and it is said of her, "Her character might well be written in characters of gold." Just how much her life was influenced by the visit of Bishop Asbury to her father's house we do not know. One of her daughters married Gov. D. L. Swain and was a very devout Methodist and Christian.

The old Colonial Court House continued to be used by the Methodists as a house of worship for many years and Samuel Price preached there in 1844, while Kinston was still on the Snow Hill Circuit. When the congregation became too large to be accommodated in the Court House the Episcopal church, which stood on the corner of

Caswell and Queen Streets, where the Kornegay Store now stands, was used as a preaching place. In 1851 or 1852 the first Methodist church building in Kinston was erected. It was used for seven or eight years when it was burned by lightning. The erection of the next building, which now stands on the corner of Caswell and Independence Streets, was begun in 1859, and being only weatherboarded and covered, was occupied during the war by the Confederate troops as a hospital, the basement being used as stables.

The building of a new church began to be talked and agitated sometime about 1900 under the pastorate of D. H. Tuttle. But the movement did not take definite shape until 1903, when under the pastorate of E. H. Davis a lot was purchased and a considerable amount of subscriptions were taken. But ground was not broken until 1907 when, under the pastorate of Rev. J. D. Bundy, the building of the church was begun. There were many and vexatious delays, but, if slow, there was progress, and under the pastorate of Rev. Jno. H. Hall, in the early part of this year, the church was well on the way to completion when Brother Hall was removed from this charge to the Raleigh District to fill the unexpired term caused by the death of Rev. W. L. Cunninggim, and our present pastor, F. S. Love, was sent here to fill the unexpired term caused by the removal of Brother Hall. Under his pastorate Queen Street Church, in which we now worship, was completed and opened on the first Sunday in August and dedicated on the third Sunday in September.

It is said that New Hope was the first place in Greene County at which a church was built. The site of this Church was eight miles from Kinston on the Kinston-Goldsboro public road and was conveyed to the Church by William Waters and the church was built by Mrs. Smithy Powell, nee Herring. It was on the LaGrange Circuit but went down several years ago or ceased to be used as a church and a new church building was erected on Falling Creek and is now known as Trinity, where the congregation worships.

The church at Institute was built between the years 1840 and 1850. The moving spirits in the building of this church were Rev. W. H. Cunninggim, a local preacher and father of Revs. W. L. and J. L. Cunninggim, and Rev. Geo. W. Venters, also a local preacher. It was a combination of a church and school house, the upper story being used for a school. For several years Rev. W. H. Cunninggim and Rev. L. Branson conducted here a flourishing school known as Lenoir Institute. This school continued until near the beginning of the war. In 1869 Mr. Cunninggim opened the school again as a neighborhood school. After a few years it was discontinued, but the church has remained and has been a great blessing to the community. For many years it was the nearest preaching place to LaGrange and many of its people worshipped there. In 1870 the LaGrange church was built, the chief human factor in its building being Mrs. Jno. L. Hardy, then a prominent merchant of LaGrange. Its membership was then small but it has grown and ranks as one of the strongest churches in the town. Piney Grove and Rose of Sharon were built about the same time (1870).

The building of these churches was due principally to the efforts

of Uncle Daniel Culbreth of the North Carolina Conference, and A. J. Finlayson, a local preacher, both of whom served this charge about this time and left "deep tracks" behind them. The church at Sharon was organized sometime prior to the building of the church and the congregation worshipped in a free church.

Edwards Chapel was built in 1860 by the Edwards families, who were then prominent in the community. This church is situated near Edwards Bridge on the Contentnea and was for several years on the Snow Hill Circuit, later on the LaGrange Circuit and now on the Grifton.

The church at Grifton was organized in 1884 by Rev. A. McCullen, while pastor of LaGrange Circuit, in an old shop owned by F. M. Pittman & Son, in which Sunday school was also organized and held until the old shop was removed, when both church service and Sunday school were conducted in a room over a bar room. Under the pastorate of W. W. Rose, a church building was erected on the Pitt County side of Contentnea Creek. This building continued to be used until recently when a new building took its place. This church is now doing a good work, having one of the best Sunday schools in this section. The bar room, I am glad to say, is gone, they not being able to abide together and the church being unwilling to abdicate.

Trinity Church, near Falling Creek, was also built by Rev. W. W. Rose while on the LaGrange Circuit.

All of these churches were on the LaGrange Circuit until 1890, when Grifton Circuit was formed, being composed of Edwards Chapel, Rose of Sharon, Grifton, Gum Swamp and Epworth churches.

Up to 1901 there was no Methodist Church in Lenoir County on the south side of Neuse River. But at this time, during his pastorate at Kinston, Rev. D. H. Tuttle, who is always looking for new territory to conquer for his Master, crossed the river and built the churches at Woodington and Sandy Bottom, the latter being named Webb's Chapel, in memory of Rev. J. B. Webb, a local preacher of Kinston.

St. Paul's Church at Goldsboro was born in a revival Prior to 1849 there was no church building in Goldsboro, nor was there any organized membership in the town, and there were but few professed Christians. There was a school building on John Street at the present site of St. Paul's Church, and there was at Waynesboro a free church, built in 1840. Both the school house and the free church were open to all denominations, but there was no regular preaching service at either place. The Court House had already been moved to Goldsboro and Waynesboro was in its dying struggles.

On the first Sunday in September, 1849, Revs. Ira. T. Wyche and James H. Brent began a meeting held in the free church at Waynesboro in tne day and in the school house at Goldsboro at night. At the first service Rev. Jno. N. Andrews and his wife, who had been converted just before at a meeting held by the same men at Holt's Mill, joined the church. From the first revival fires began to burn and great numbers from the surrounding communities attended the services. The meeting continued for three weeks and developed into a great revival in which not less than 100 were converted. As a result of this meeting all of the denominations gathered much valu-

able fruit and thereby laid the foundation for the Episcopal, Presbyterian, Baptist and Methodist Churches.

There were fifty to join the Methodist Church at Goldsboro, who soon began to devise ways and means for the erection of a church building. The building was soon planned and erected at a cost of $2,500.

Goldsboro was at this time on the Smithfield Circuit, and thus remained for several years until Goldsboro Circuit was formed. Just before the war it became a station and has continued as such ever since except for two years right after the war when it was bracketed with Wilson, both being served by one preacher.

The church building, being from time to time improved, continued to be used by the congregation at Goldsboro until 1883, when the present church building was erected on the site where stood the first school house in Goldsboro, and was named St. Paul's Church. Since then it has been remodeled and improved and a Sunday school department added. For many years St. Paul's has stood in the forefront of stations in the North Carolina Conference.

Early Methodism on the Lower Cape Fear

REV. THOMAS A. SMOOT*

THE first Methodist preacher to set foot on North Carolina soil was that heroic scout of the armies of God, Joseph Pillmoor. Urged on by the Captain of the Host, he entered the borders of the colony from the north in 1772, skirting the whole of the eastern section, traversed that tidewater region from Currituck to the mouth of the Cape Fear in a line that would be suggested by Edenton, Bath, New Bern and Wilmington. Preaching on the way at farm houses and in established church chapels, he saw and heard enough to carry back a good account of the King's land, and become convinced that the "King's business required haste."

But before his itinerary was complete, Robert Williams, the accredited founder of Methodism in Virginia, had come in contact with Rev. Devereux Jarratt, an Episcopal clergyman of Petersburg, a man of evangelical spirit and no mean revivalistic gifts, and had caught fresh fire from the flame that burned on the altars of that good man's soul. Lighted on his way by what was now a blazing conflagration of divinely inspired enthusiasm, Williams scattered the glowing brands through southern Virginia, crossed the border-line into Carolina, and applied the torch to the crackling tinder of thousands of parched souls. The revival swept on, fanned by the winds of heaven, not even extinguished by the wet blanket of an epoch-making Revolution, for as early as 1779, when the bard might well have sung of "arms and men," we read in the minutes of three great circuits in the colony—New Hope, Tar River and Roanoke, comprising vast tracts that embraced well-nigh half of our present state. To these was added the Yadkin Circuit in 1780, so that, before the war had closed, all of the northern half of North Carolina had the banner of the cross, as marked by the tribe called Methodists, planted upon the ramparts of the hosts of the Almighty.

If those were stirring times for the state and nation, they were no less momentous for the Church. The itinerant preacher of that day carried no heavier luggage than saddle-pockets, and it can seem no wonder that Methodism went in a gallop. There was no time to be lost: the nation must be evangelized, the task was big, men must make haste. Twelve years had passed, and until now the southern half of a great commonwealth had not heard the Gospel as preached by the followers of John Wesley. Beverly Allen leaps to the saddle and speeds away toward the mouth of the Cape Fear, and there, on the level stretches of Duplin, sounds the bugle notes of Repentance and Justification by Faith. That was in 1784. But it takes loud blasts of the trumpet to awaken the dead; almost as difficult is it to arouse those who are under the thrall of that fine anaesthetic of the

Annual address of North Carolina Conference Historical Society at Fayetteville, November 27th, 1912.

devil, formalism, to the exclusion of spirit. The Established Church had pre-empted the ground, and the inhabitants slept the enchanted sleep. Allen's efforts failed, and his feeble societies crumbled away, so that in 1786 the Wilmington Circuit was discontinued, and the next year Bladen Circuit took its place in this region. And it is now that we get some faint glimpses of the marvelous work of Providence and the masterful Christian statesmanship that eventuated in developing the territory lying between Wilmington and Fayetteville. Originally, the circuit stretched from Long Bay, in South Carolina, and for a long time embraced at least the counties of New Hanover, Brunswick, Columbus, Bladen, Robeson and Cumberland. Sometimes the circuit had as many as three preachers, but the appointment of one man to this vast tract of country was not unknown. The hundreds of miles required in traversing such a circuit, and especially when we think of the horrible roads and modes of conveyance in those days, causes the sacrifice of the twentieth century preacher to pale into insignificance.

As late as 1796 there was no regular preacher stationed at Wilmington, though Asbury, in his Journal, states that it would be well to have one there, if men and money were available. The same cry was going up then, it would seem, that now resounds everywhere—more money, more men, for the harvest fields of God. But sometime during this decade—from 1790 to 1800—one William Meredith, from South Carolina, began preaching in Wilmington, largely, it would seem, upon his own initiative. It is this work of his that brings us to one of the great parallels of Methodism in the state, that of the founding of the church in a mission to the colored people.

For it was distinctly as a missionary to the negroes that Meredith came to Wilmington. What his authority was we do not definitely know, except that he was an ambassador of Jesus Christ, which was credential enough. He had been associated with Hammet, the schismatic, in South Carolina, and it is a credible theory that this same man, Hammet, aspiring to the widening of his influence as a seceder from the regular order of Methodism, had desired Meredith to open up preaching headquarters at the important town on the Cape Fear, with a view to pre-empting that point to a certain extent for the Primitive Methodists, this being the name of the dissenting sect. And it may be well to digress enough to say that, although Hammet's movement fell to pieces, and that even his own independent church finally reverted to the mother Church, as late as 1815 the influence of the Primitive Methodists was felt in Wilmington, and even as late as the middle of the century, there were persons in the city that referred with great pride and fervor to their tutelage in that school of revolt against the episcopal form of Church government.

Be this as it may, whether Meredith merely drifted into the town or was advised by others to go, certain it is that after he reached the field and became immersed in his efforts to redeem the ignorant blacks from the power of sin, this apostle of God became the logical representative of Methodism in that community for future times, and held in his hand the destinies of the Church to a large extent.

The historian devotes not more than a page to the work of this pioneer of the Church, but we can find enough, a scrap here and a word yonder, to form a skeleton or outline of the story of a great life and of the wise placing of foundation stones upon which the superstructure was to rest in later years.

William Meredith undoubtedly found the blacks of Wilmington sadly neglected and grossly ignorant of the truth of the gospel. They were vicious and corrupt morally, but, with the religious instinct of the race yet intact, were willing to listen to the story of redemption which the white missionary came to bring. His work was looked upon with suspicion by the town authorities, and he was commanded not to preach to the slaves after sunset, lest he might inculcate an insurrectionary spirit. How nearly with the letter of the law he complied, no data affords evidence. But it is a fact that his first crude shack in which he preached was burned by malicious hands. This first building of Methodism seems to have stood on the corner of Walnut and Second Streets, where the present Grace Church parsonage now stands. After this misfortune, the intrepid missionary repaired to the Court House and continued to preach the gospel to such as came to hear him. It was then that persecution reached its flood-tide of fury, and Meredith was arrested and placed in prison, the charge being, of course, that his influence was not calculated to promote the community's interests and welfare among the colored population, and that it tended to disorderliness and lawlessness. We marvel that, after a trial of eighteen centuries, any civilized community should fear the result of proclaiming the evangel of "peace on earth and good will to men" among any class, no matter how degraded and ignorant.

The old brick building in which he was incarcerated still stands at the northeast corner of Princess and North Second Streets. It is now stuccoed and repaired for use as a modern mercantile establishment. I rarely pass it now that I do not think of William Meredith, once looking from the bars of the upper floor down upon the sea of upturned black faces, furrowed with tears, preaching the same gospel that he proclaimed during his freedom. For it is one of the historic facts of Christianity that the message of Redemption cannot be bound, chained, handcuffed so that men may not hear and know of it. It is too precious, too inseparable from the weal of the race to be restrained. You cannot bottle up God's pure atmosphere and sunshine and keep them from the poor. The peasant has as much right to them as the king, and often gets a better quality. And so there was Paul, bound to a Roman soldier, and yet writing his immortal letters to the Churches, upon which we are now being nourished today; and there was John Bunyan, shut up in a filthy dungeon, but preaching on and on, giving out his immortal Epic of Salvation, destined to live after his persecutors were forgotten. And there was William Meredith, Methodist preacher, missionary to bondmen in Wilmington, himself bound for the sake of his message, yet dispensing from jail windows a gospel just as pure and liberating as that which the apostle Paul preached. And I deem it a thing not to be regretted that Methodism served a term in New Hanover's jail,

just to show how mighty it was, what a powerful dynamic nestled at its heart, how revolutionary it was in its nature. It is still a mighty force in that city by the sea, and is still breaking jail-bars and liberating serfs.

Meredith's congregations grew around the jail to such an extent that the authorities had to let the prisoner out, fearing the effect might become a boomerang to themselves and their hostile purposes. It is a wonderful commentary on the man's preaching that it drew crowds about his cell. It seems problem enough to draw men to a great church building, with its comfortable pews and steam heated atmosphere now-a-days; even then there is room and to spare. But put the modern preacher in jail—and what man, though a son of thunder, would have a single hearer? Well, maybe it is the time and not the timber out of which men are made that differs; at any rate, we pause to admire these mighty men of the early days, who wrought so well that we have entered into their labors as into a splendid temple, built upon the rock of which our Lord spoke.

After his release Meredith continued his work, gathered about him an increasingly great congregation, and secured title to land on which to build. Finally, upon the original site of old Front Street Church, a structure was pitched that afterward became the property of the Methodist Episcopal Church, along with the dwelling that the missionary had occupied. Just when the transfer of property was understood to be in Meredith's mind we do not know, but it must have been in contemplation two or three years before his death, which occurred in 1799, after which Methodism fell legal heir to all that this good man had bought and built. As early as 1806 Asbury says in his Journal: "I gave orders for the completion of the tabernacle and dwelling house according to the charge left me by William Meredith."

From these meagre facts the conclusion may easily be drawn that Meredith was a man of really great constructive ability, for he realized that his work, apart from some great organized movement, was obliged to fall to pieces after his death, and so, with admirable foresight and magnanimity, he linked it with the destinies of the great Church that was nearest his heart.

By one of those strange ironies of human history and suffering, William Meredith was not privileged to die in the itinerant ranks as was his desire. It appears that he applied for admission to the South Carolina Conference in 1798, but "was refused, with the assurance that if he would come to Conference next year, show good behavior, and make over his meeting-house to the Methodist Episcopal Church, they would receive him." And even at that very Conference of 1799 his case was discussed, and he was refused admission, because he was not present, and it could not be ascertained whether or not the property had been made over to the Church. Before the year closed, however, Meredith had joined the hosts triumphant and had answered the roll-call in the assembly of the saints. That his behavior had been good is evidenced by the fact that the South Carolina Conference, years later, placed a marble tablet to his memory in old Front Street Church, under the porch of which he was buried; and upon the

memorial was inscribed a high and loving tribute to his devotion to the cause of Christ. The ashes of Meredith now sleep beneath the pulpit of Grace Church—a place worthy of any man's dust. But the tablet lies under Grace parsonage, unknown, doubtless, to a tenth of the people who belong to the church he founded, and I have often reflected that it should have a more honorable recognition.

Sometime during the period of which I have spoken, that is, toward the close of the 18th century, the high tide of Methodism lapped the shores of the Scottish settlement eighty miles up the Cape Fear. Nothing can stop the upward rolling of the tides of the sea; nor can anything human throw up insurmountable barriers to the tides of God. And Methodism was a tide, sweeping out from eternal seas across the plains and against the shores of time. Just what year we do not know; what was his history we cannot tell, but there he stands in history, a truly great figure—Henry Evans, freedman. Meredith, a white man, preached to blacks and founded Methodism in Wilmington; Evans, a black man, preached to slaves, and later to whites, and founded Methodism in Fayetteville. This, then, is the second great parallel of Methodism in the Cape Fear of which I speak. Both churches had their origin in missions to the slaves.

Much has been said and written of Evans, but he deserves it all. As we look back, knowing what we do, there is both pathos and grandeur in the figure—yonder black man, with the kit of shoemaker's tools slung over his back, trekking from Virginia southward, his objective being Charleston. Along with him is his faithful wife, Melice. They come to Fayetteville, and must stop and gather funds for the onward journey. Evans opens up a cobbler's shop across the creek, on the hill, and mends shoes for small coin, and preaches the gospel out of love for Christ. We may truly say that shoe-mending was a side-line, preaching the main line. He had not intended to stay long, but God kept him. The blacks of the town were degraded and neglected; Evans saw it, and was moved with compassion that almost broke his heart.

And so the new-comer continued to stay and preach. We know how he was run out of town, forbidden by the council to preach the insurrectionary evangel of the Lord. But the blacks loved to hear it and Evans loved to preach it, and that settled the question as to whether it would be preached or not. It is so powerful—this gospel of God. The slaves followed the preacher into the woods and out; wherever he went, there were the eager listeners. And this gospel as preached by Methodists was so wonderfully adapted to the needs of these negroes: repentance, justification by faith, and the witness of the Spirit. These doctrines touched the slave's heart; though he was a slave, a bondman, he could be free through faith in Christ, and his salvation would be attested to by the Holy Spirit. This experience made his heart leap out into the larger, world-freedom of a new-born soul, and in his gladness he shouted. He liked that privilege, too. It was a gospel of song, and of full pardon to all who would accept it. The negro liked the unstinted measure of grace that was dealt to him, and being gifted in song, he made the welkin ring with hymns of praise. I thank God that Methodism still

preaches a gospel that uplifts the negroes, makes them better citizens, and fills their souls with divine joy.

The inevitable triumph of the gospel came, and Evans was invited to return to the town and preach to his heart's content. At his own expense, we are to presume, he fitted out a preaching place on the site of the present Evans Chapel, and plied his trade of shoe-maker during the week, and preached on Sundays. White people came to hear the gospel that made the slaves better, and found it was good for them, too. The negroes were pushed out to shed rooms, and the whites complacently took their places in the center. And then it was that Henry Evans, with a broadness of vision as admirable as was his piety, called upon the great Mother Church to come and look after her children in Fayetteville. He, like Meredith, knew that his work had been in great measure accomplished, and that his labors would be largely dissipated and lost unless taken up and carried on by some well-wrought-out organization. Besides, though first of all a servant of Jesus Christ, he was also a servant of the Methodist Church, and realized that fealty to the denomination demanded the articulation of the church he had founded with the great organic body that was already laying carefully planned foundations for its world-propagandism. It is a co-incidence worthy our attention that in the very year that Fayetteville was taken into the General Connection, the General Conference—that of 1808—adopted the constitution of Methodism, delegating full powers to said Conference, under the six restrictive rules. It is a constitution that has stood well the test of a century, and still vindicates the wisdom of its makers. And during this epochal year Methodism, having gotten the constitutional basis for her future existence, planted her standard in Fayetteville, and took out grants from the King of Heaven to operate in the said town till the grant should be rescinded. Thanks be to the King that at the end of a hundred years the grant still holds good.

At the time that Evans turned over his work to the Mother Church, the nearest Methodist itinerant was the preacher in charge of the Bladen Circuit. To him, therefore, the colored preacher applied. Then, as stated above, the Bladen Circuit embraced the country extending from Long Bay, in South Carolina, to and including Lumberton, Elizabeth, Smithville, Old Brunswick Courthouse, and Wilmington. Assignment to such a circuit as that would throw any twentieth century preacher in Christendom into spasms. He would not only set up the cry of being afflicted, but would make out a case of conspiracy to annihilate. And yet, when Evans sent out the Macedonian cry from his flock in Fayetteville, the Bladen circuit-rider said: "Yes, I reckon I can take in one more preaching-place; it will add only a hundred more miles to my itinerary on horseback, and these sheep of the flock must be fed."

And so, one hundred and four years ago, the church was formally organized, with Thomas Mason as pastor. As early as 1810 the Quarterly Conference Records show that certain negroes were members of the official body, and an order was issued at the same time to enlarge the apartment for colored people so that they might have better accommodations. Thus, it will be seen that though the

work begun by a negro had fallen into stronger hands than his, the white man's burden still rested upon sympathetic shoulders. Not for one moment did these men of God forget the slave; and again a vindication was given to Methodism, lifting more clearly from her name the suspicion that she was hurtful to the slave's usefulness, while condemning the shackles that bound him. For the higher the religious life of the slave, the better was his service to those that owned him.

Mr. James M. Lamb, in his "Sketch of Methodism in Fayetteville," tells us, after a careful examination of old records, that for the first decade after organization, the Quarterly Conferences seem to have been given over to inquiry into the spiritual condition of its official members, and to the hearing of reports from their classes. This illustrates a phase of Methodism that is scarcely appreciated today. The membership was divided into classes of convenient size, and men of deep piety were placed in charge of them. They were supposed to meet weekly, at which time the leader would inquire into the spiritual condition of each individual. The members would tell of their trials, their battles with the devil, recounting victories and defeats, and would ask each other's prayers. The class meeting came into usage as a necessity, and served the church well for many years. And we must at least look with reverence today upon the sight of some old standard-bearer like Peleg Pearce, or Beverly Rose, or John H. Hall, standing before a company of brothers, and enquiring: "How fares it with you, soldiers of Christ? How is your strength, your faith, your courage? Be strong in the Lord." And it would arouse the heroism of this audience now, and cause not a few to buckle on the armor a bit more fast, if there could come floating down through the years upon their hearing a concluding hymn of one of those meetings:

"Am I a soldier of the cross,
A follower of the Lamb?
And shall I fear to own his cause,
Or blush to speak his name?"

Another institution of great value in those days was the love-feast, a public experience-meeting, when a glass of water and a plate of broken bread were handed round in token of Christian fellowship. It still exists for special occasions, but not as formerly, for in those days the curious outsider was not admitted to the feast, only church members in good standing being permitted to attend and these by ticket only. When I was pastor of Hay Street Mrs. Ann Wood, herself almost a centenarian, showed me a card of admission to love-feast, the date of its issue being about 1830 as well as she could recall. This same "Aunty" Wood, as she was affectionately known, gave me not a few interesting facts and anecdotes in regard to early Methodism in this place. She could remember when it was by no means the popular thing for a young girl to attend worship at Evan's Chapel. It is true that after Evan's triumph, many whites went to hear him, and he became a local celebrity whom any visitor wanted to see and hear. But to go worship with the Methodists through an affinity for them, and a yearning of soul after their doctrines, required

some courage in "Aunty" Wood's girlhood, and she remembered having gone to the services by stealth at one time, fearing censure for going, and yet driven on by a heart-hunger for the gospel as preached by Methodists. I often wonder, now that it is an honor to any man to be a Methodist, if we have kept intact our inheritance of piety and devotion that characterized the humble men and women of those days.

Of course Methodism grew; why should she not, with God at her very heart, and men of God leading her forces? Reluctantly, for lack of time, I pass over the roster of honored names, both white and colored, that are handed down to us, of the men who were spiritual leaders of the Fayetteville church in its earlier decades. Suffice it to say that the society grew to such an extent that in 1832 steps were taken to buy a lot and to build a new church and parsonage. The present site for the former was selected, and Old Hay Street erected. When it was completed, the congregation marched in a body from Evan's Chapel, through the streets of the town, and took up abode in their new home. I am sure it was not a spectacular scene, in the sense that flags floated and the band played. But I am equally sure that the Captain of the Host, whom Joshua met while reconnoitering Jericho, was in the van of the little army, and that the choir invisible must have joined in singing the simple hymns of praise that the people sang as they marched.

I can but pause for a little while to say something of the historic old church, which stood for near three quarters of a century, like a city set on a hill, whose light was not hid. With its four plain cylindrical columns, with their square Doric bases and capitals, supporting a projecting gable of the Greek parthenon type, the old building impressed the passer-by with a dignity and grandeur not easily forgotten. The interior of one large room had a gallery across the front end, extending along the entire sides right and left of the pulpit, though the side galleries were later cut down by one third. For years preceding the war the whites and blacks alternated, morning and evening, in the occupancy of the first floor and galleries. One can almost hear those negroes sing, even over the long space of a half a century. Surely our fathers were better men for being privileged to sit under the sound of that simple melody, quivering with its deep spiritual emotion. When I came into my first pastorate at Hay Street twelve years ago, young and inexperienced (I ask pardon for personal reference) I well recall the tremor of hand and heart that possessed me as I began my ministrations in the hallowed old house. I learned to know something of its history, and to feel that the spirits of men like its Blakes, Pearces, Halls, Lillys, Rose, Steel, Thompson, Holland, Sedberry and a host of others were looking down upon me. I felt, when within its precincts, that a kind of Shekinah glory was present pervading the atmosphere. It is little wonder then, with the reverence I had for the Old Hay Street, that during my last visit to Fayetteville, before the structure was torn down, I stopped at the venerable sanctuary, got the big key from beneath the door-step, and going in, knelt and prayed once more in the pulpit, entreating the God who had sustained me during my younger

manhood there, to help me to a better, more heroic service in the coming years. Surely the present beautiful, new structure will be stronger in its service to God and men for having behind it so noble a predecessor.

A glamour has ever hung about the period in our national life embracing that quarter of a century preceding the civil war. Like the Periclean or Augustan Age, it was golden, though, like all golden ages, prophetic of radical changes and revolutions. It was an age that boasted of its Clay, Calhoun and Webster, resounding with the clash of words, precursors of the clash of swords. Our independence was fully established, the thirst for extended territory took hold of us. Texas was freed, only to be annexed, and large portions of the west were bought and added by treaty with Mexico. In the Church, likewise, the walls of Zion had been mightily strengthened, and Methodism was already a great spiritual empire, with the zeal for world-conquest surging in her veins. Great clashes on the slavery question came in the Conference debates, and in 1844 the final division of the Methodist Episcopal Church became a matter of history. We pass over the slavery question from the standpoint of that division as irrelevant to this history; men equally good and great were on each side. But on matters of religious experience the two sides were a unit, and all through the period Methodism, North and South, maintained an attitude of strict discipline, and rigid requirements to certain lines of conduct. We have already noted the love-feast and class-meeting, indicative of a close inquiry into individual experience. On matters of worldly amusements the Church was very explicit. In the records of Hay Street Church, one finds now and then the entry, "Expelled for dancing." I recall an elaboration of that simple statement opposite some offender's name into: "Expelled for dancing; God have mercy upon his soul." My late venerable friend, Hiram Whaley, has told me of a bit of experience of his own. It seems that the Odd Fellows had given a banquet, to which Mr. Whaley and a friend were invited, and that in order to get into the banquetting-room, he and his friend passed through an adjoining hall where a ball was in progress. Whether they looked straight ahead or paused to watch the dance, I do not remember, but at any rate, for merely passing through the ball-room, they were arraigned before the church tribunal and censured, and upon them was inflicted the penalty of six months' suspension. "And I had to beg like a good fellow," continued Mr. Whaley, "to get off as light as that." When my pen would logically, in this connection, run into a contrast between the Puritanical application of the General Rules then, and the lax construction of them now, I forbear, and sorrowfully turn away.

Old Hay Street witnessed in those days the power of God in revival. It is a well-knwn fact that in the revivals under Wesley and Whitefield men often fell to the ground under conviction, and lay for hours in trances. They seemed to lose all power of physical resistance in these instances, and could not, if they would, reject the pleadings of the Holy Spirit for their acceptance of salvation. Mr. Whaley has told me of instances in the Old Hay Street of men being stricken with this same overwhelming power, and of being

forced, with quaking and trembling, into submission to God. Mrs. Ann Wood, to whom reference has been made, told me that her husband was a man of powerful build and imposing stature, a blacksmith of brawny arm; and though "an excellent provider," as she always added, with a touch of pride, was a very profane man. But with all of his physical might and stoutness of heart, there came a day of revival when, under a powerful appeal, he started toward the altar, only to fall helpless in the aisle of the church, where he lay and groaned until God gloriously pardoned him. Little wonder that we Methodists, with all of our foundations laid in revivals, find it difficult to dissociate our future as a Church from those great spiritual movements that fill the soul with an awful sense of condemnation before God on account of sin, and which, gripping the rebellious senses with a mighty hand, fling the trembling body down at the mourner's bench.

As I have gone over the annals of Methodism, glancing at her triumphant operations in all of the Cape Fear section, in the fair heart of which you are now gathered, I have been impressed afresh with the might of the men who wrought in those days, with the power of the God who wrought through them, and with the strength of the foundations that rest beneath all that we are doing and building today. If we are true to the call of the past we must be true to the demands of the present and future. And whoever has the spirit of the early founders and pioneers will surely find himself able to minister to the needs of any soul that lives under the peculiar conditions of the twentieth century.

Three Notable Women of North Carolina Methodism

EPIE SMITH PLYLER

A STUDY of the wonderful Wesleyan movement will disclose the fact that woman has had a large share in the development of the great body of Methodists. In an old volume, entitled "Extracts of Letters Containing Some Account of the Work of God Since the Year 1800," published in New York in 1805, there are found several letters from women written to their bishops giving an account of the glorious results of camp meetings and of wonderful revivals, showing their zeal in all matters that appertained to the Kingdom.

Though women have not until recently claimed the rights of the laity, they have, through the years, been enjoying the privilege of helping in every phase of Christian service since the time that a woman's home was converted into a meeting place for the first Conference of the Methodist Episcopal Church in America until the present hour.

Hitherto, the greater part of the work that woman has done in church life has been in the capacity of a helper rather than as a leader of new movements or the companion of a new cause.

It would be sad to reflect upon the state of North Carolina Methodism today, without the vast contribution that the women have poured into its treasury, yet their gifts have often been of so lofty and intangible a nature that history has been unable to record them.

Among the many of our loyal Methodist women in North Carolina, three are typical—one, a pioneer in missions; another, the leading spirit in the organization of the children; and the third, the editor of our first religious paper, who by her saintly life set a new standard of Christian living.

ELLEN MORPHIS WOOD

On December 17, 1859, the first Missionary to China from the North Carolina Conference sailed from New York on the "Seaman's Bride," bound for Hong Kong. This was the wedding journey of Rev. M. L. Wood and Ellen Morphis, who had been married in West Market Street Church, Greensboro, by Dr. T. M. Jones on September 19, of the same year.

This wedding occasioned more than the usual amount of interest, for friends had gathered about Ellen Morphis for months previous in order to have a share in preparing her wedding outfit. It was something strange to have one of their number preparing to make her home in far-distant China.

People were little concerned about the heathen world at that time. Let it be borne in mind that missions had a small place in the

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**Annual address of the North Carolina Historical Society, meeting at Oxford, December 3, 1913.*

life of the church. In fact, the record of the whole cause of missions in North Carolina was inserted in the "Appendix" of the Minutes of the North Carolina Conference and the total amount raised was, in round numbers, nine thousand dollars, considerably less than is now raised by the women of one of our two Conferences.

But the secret of the Lord is with them that fear Him, so there was given Ellen Morphis a vision of the perishing millions of China. Since her love for her Master had thus transcended the borders of her own state, on December 16, 1855, she writes. "I am willing and anxious to be sent as missionary to any benighted land. Oh, what happiness to be counted worthy to bear the glad tidings of the Gospel to the heathen shores."

Ellen Morphis, the daughter of William and Nancy Morphis, was born in the western part of Orange—now Alamance County, on January 5, 1835, being the youngest of nine children.

William Morphis, whose grand-father emigrated from England, moved to North Carolina from Pennsylvania. He was a man of upright character, having the esteem of all who knew him. Though his educational opportunities had been poor, they were somewhat redeemed by his extensive reading. However, little is known of the parental line of ancestry.

The maternal ancestry of Ellen Morphis is better known. Mrs. Nancy Morphis, nee Thompson, belonged to a family which came from Holland to this country. The grand-father of Ellen, John Thompson, with eight brothers, moved from Philadelphia and settled in what is now Alamance County. Their sturdy manhood, thrift and religious zeal soon left its stamp upon the community to which they had come; and it is said that their descendants to this day are found exerting a wholesome influence in that section of Alamance County.

Elizabeth Cox, the maternal grandmother of Ellen Morphis, was a woman of exceptional worth. From her, Ellen, who was the daughter of her favorite child, Nancy Hodge Thompson, must have inherited very largely; besides receiving much from personal contact, since she (the grandmother) lived to a good old age until after the death of Ellen's father. She possessed by inheritance a very fine mind, a noble spirit and a cheerful disposition. She was a close student of the Bible, much of which she committed to memory. The personal magnetism of this beautiful character, together with her energetic, generous nature made her a general favorite in the community. The family records say: "She infused life and activity into all about her," and when death came, "she was truly ready and waiting."

The early childhood of Ellen Morphis was spent at "The Big White House," as the neighbors termed it—a spacious dwelling surrounded by a grove of elms and walnut trees, situated on a large farm just five miles from Graham. Only a mile and a half from "The Big White House," stood Hawfield Church, the scene of extensive revivals in former days.

Through some misfortune, Mr. Morphis lost his property when Ellen was about three years old and moved to Raleigh where he became the proprietor of a hotel. For a time, her childish innocence delighted

in the scenes and joys of her new home; but soon clouds began to gather and darkness settled on the horizon of this little fair-haired, blue-eyed creature of five short joyous years. Though she was too young to realize her unspeakable loss, she felt the pain; and when her oft repeated cry for "Mama" rang through the house and returned to her unanswered her mother lay sleeping out in the cemetery at Raleigh. In a few weeks the body of her oldest brother, William, who had prepared himself for the ministry, was placed by the side of that of his mother.

Soon afterwards, Ellen was taken to Fayetteville to live with her oldest sister, Lizzie, who had just married. A page from her diary will give some idea of the hard lot that came so early to one so young: "Four years passed, four years of childhood's heavy grief; though I lived with my sister, a sister who loved me tenderly, yet I soon learned to feel that my stranger brother's home was not my father's home—the home I was destined never to enjoy again. A heavier cloud was gathering to burst at the expiration of those four years—to burst in all its fury upon my poor heart. My father died, and left me a desolate, almost penniless orphan in a cold, heartless world. None but those who have tasted the orphan's bitterest woes can truly imagine my feelings as those awful words fell upon my ear: 'You have no father; father is dead.' I sorrowed for my lost parent only as a child who has lost its all and feels thrown out upon the world alone can sorrow. But God was my Father and friend—though I knew it not then."

The reference in the foregoing paragraph to her "stranger-brother's home" has an import that few can realize. Here a bright girl of tender years was made a drudge in order that the family treasury might be increased. She grew to expect nothing more than "angry looks and unpleasant words." Not even the falling rain or the wet ground brought relief from the daily appointed task; neither did fever or tired aching bones bring kindly consideration to the little weary worker. A pity it is and sad to reflect upon, that her sister's sweet affections for her had to be disguised to please another. Ellen's affectionate, genial, cheerful nature was kept congealed like the mountain stream in the clutches of winter. The tender impulses of her young life, like the frail tendrils of rare plants, were cut off by the cold breath of an unsympathetic world.

During these hard years, Ellen kept cheerful and sweet tempered; and so strong was the social instinct that she could in spite of all enjoy a friendly chat and a hearty laugh.

Deep down in her soul, there was a secret that the world knew not of—a sacred possession that no man could take away. Memory brought back scenes of her earliest years and visions of happy hours when she played at her mother's knee. Her mother's kind look, her tender touch and her soft voice, all came back clear and distinct. It was joy to think of that mother "who, with her dying breath gave her motherless child to God with the prayer that He would protect, bless and save her." It was natural that she yearned to know if her

mother ever thought of her now and if she loved her still. It is also natural that she should seek to know her mother's God.

Early in her teens, she was converted, in her own room, after a long and intense struggle in prayer. On the fourth of July, 1847, she joined the Methodist Church at Fayetteville, N. C. This step brought her into a new circle, gave her social interests and attracted the attention of many to her charm of person. She had a talent for music, both vocal and instrumental, and her voice was heard every Sabbath in the Sanctuary and often in the home. The church hymnal brought her comfort and joy and she delighted to sing the old hymns as she went about her household duties.

About this time, Ellen and her sister Julia went to live with their sister Hattie in Fayetteville. Ellen began to realize that her heart-hunger to be of service to her fellowman could be gratified only on condition that she secured mental training. A penniless orphan she was, but an unquenchable thirst for knowledge filled her soul. Arrangements were made whereby she and her sister Julia became the pupils of Mrs. Harden, an excellent teacher, much beloved by her scholars.

The Rev. Charles P. Jones became interested in the two girls, and first suggested their entering Greensboro Female College. He was a true friend indeed, and rendered them all possible assistance in starting them on their college career. In the year 1849, Julia having obtained a part of her grandfather Thompson's estate, entered Greensboro Female College and remained until she graduated in 1853. During her stay in College, she procured a scholarship for Ellen and they spent one year in college together.

After graduation, Julia established "Rose Hill Female Seminary" where Ellen assisted her one session in order to procure funds to complete her own education. However, when Ellen graduated in 1856, she had a heavy burden of debt for board and tuition.

In the spring session of 1854, Ellen speaks thus of her devoted sister Julia: "Oh, I love to linger in thought upon the bright and happy seasons I spent last year within these walls with my own dear Julia. I was happy for I felt that I had a friend in her to whom I could unburden my heart. And whenever I enter the Chapel, I miss her most; there where I often saw her and knelt with her in prayer. Now that seat is vacant or occupied by another. Oh, it was painful indeed and hard to school my heart to this great trial. Yet, I have done so by endeavoring to be more like her, remembering that, in order to gain that wisdom and knowledge I so much desired, I must tread the same path she trod."

It is illuminating to quote from her first composition on "The Value of Time." She concludes by saying: "Oh, that we may in the spring of life bring ourselves to value time as we would wish we had done when we come to die."

In the above paragraph, you have the keynote of her life—the desire for wisdom and knowledge that she might render service to mankind. This soul-hunger to do good was ever goading her on to

obtain an increased proficiency through books, through nature, and through prayer.

She was the recognized leader in the religious life of the college; especially was her influence felt at the "Girls' Prayer Meeting," held weekly in the college chapel. So deep was her piety that it seemed to permeate the entire student body. The late Mrs. Turner M. Jones remarked to an intimate friend that she learned the mastery of her own spirit through close contact with Ellen Morphis.

Despite the fact that Ellen Morphis was a continued strength unto her friends and those who came under her influence, yet she had seasons of depression and often mistrusted herself. Day by day, she set a watch over herself lest she be led away from her one purpose to put her Lord first.

In her diary, she refers to a great revival held in West Market Street Church. Of this occasion, she writes under the date of April 28, 1855: "What has God done for me this day? Oh, would that I had the language to express one idea, but, alas, until this poor lisping, stammering tongue lies silent in the grave, and an angel tongue is given me, I can never sound the praises of God abroad or tell what great things He has done for me as I would. Today, He redeemed me from endless death—has turned my weeping and anguish into joy and gladness. O, Father, until I can praise Thee as I ought, accept my heart's desire! Today my name has been written in the Lamb's Book of Life with a brighter, purer and deeper impress than ever before. Today, the sun rose upon earth to witness the full consecration of all my powers to God and His service. Keep me, O, my Saviour, keep me 'till the storm of life is past! How can I ever thank Thee sufficiently for thy goodness, O Lord, in sparing my unfrofitable life to view this day that has been to me the most eventful, the happiest of my life? When I think of it, I am lost in wonder, love and praise. May its remembrance ever send a thrill of joy and gladness, gratitude and love through every fibre of my being, for today my simple, polluted and unworthy soul was redeemed by the blood of that dear Jesus who died for me. O God, eternity itself will be far too short to utter all Thy praise, too short to praise Thee for what Thou hast done for me. My faith in God is so strong that I can trust Him for all that is to come and praise Him for all that is past. But a few hours ago, the future was dark and dreary before me; all my temporal and spiritual prospects seemed gloomy and hopeless. But glory and honor and praise be given to our prayer-hearing and prayer-answering God. He has turned all that darkness to light and made all within me rejoice. Oh, that the world knew what Jesus has done for me, keep me, O my Saviour, near Thy bleeding side. Guide me by Thy Holy Spirit, and lead me in the path of righteousness. Thou hast my heart's best affections: ever keep them, O Lord, and wean from this world. Let me be all Thine own and in everything ask counsel from Thee."

On another leaf of her diary, dated December 16, 1855, she says: "I want to live only to do good in the world—Oh, what happiness to

be counted worthy to hear the glad tidings of the Gospel to heathen lands!"

After her graduation, she was principal and also music teacher in a school conducted by Mr. J. W. Thomas at Thomasville, N. C. The daughter of Mr. Thomas, now Mrs. Jennie T. Cramer, was one of her pupils at that time and writes of her thus: "I was aroused from my sleep by her energetic, wide-a-wake way of doing things. No one could be a laggard in any thing if she held the reins, and I began to practice in earnest."

"Miss Ellen" was a frequent visitor in their home and not so many years afterwards, Mr. Wood, on his return from China, brought his two sons with their Chinese nurse to pay a visit to the friends and admirers of his faithful wife.

Mrs. L. L. Hendren who was her room-mate at Greensboro Female College, being afterwards associated with her in the faculty there, says: "I owe my earliest missionary impressions to the influence of her words and acts and through all the years, her memory has been an inspiration and an incentive."

At an Annual Meeting of the Woman's Foreign Missionary Society held at Littleton, N. C., in 1896, there were several who attested to the influence of her life and character, notably Miss Blanche Fentress, Mrs. Lucy A. Cunninggim and Mrs. L. L. Hendren, all of whom have been leaders in the Woman's Missionary Society.

The prayer of Ellen Morphis that she might be sent as a missionary to any benighted land was about to be answered, so she writes in March 1859, but in a way which she had never suspected.

It is said in her child-like enthusiasm to go out as a missionary, she would often beg ministers to go and take her with them to China. Now, there came a minister, in the person of Rev. M. L. Wood, who was begging her to accompany him to China. The opportunity lay before her, and the decision must be immediate.

She confesses that she had been a missionary in spirit for several years but now there arose a double conflict in which she must fight out two distinct battles. In this crucial hour, she believed her Lord was bringing her to a test. To refuse this opportunity would be to forfeit all her chances of heaven. Accordingly, she accepts Mr. Wood and later on writes: "God has given me one of the best of men for my husband."

Ellen Morphis was not a woman of brilliant intellect, though she graduated with first honors. She was timid, and shrank from leaving old friends and familiar scenes to form new associates amid strange surroundings. She ever sought some one on whom to lean—some one to whom she could unburden her heart and upon whom she could lavish her hearts' affections. But, when once Ellen Morphis was convinced of her Lord's will, her courage was unmeasurable. She was ready to defy all the forces that might combine against her.

However, the leave-taking was a bitter experience for a tender, affectionate nature like hers. Greensboro, to her, was "the dearest spot on earth," for there her mind was trained, her soul-life expanded and there she had learned to look on life with a world-wide vision.

It was hard indeed to break away from dear Fannie Ogburn

(afterwards Mrs. Louis Andrews), the bosom companion of her college days. Their very souls seemed to have been knit together. The first message back from China came to Miss Fannie, then teaching at Greensboro Female College and, to this day, girls of long ago remember how Miss Fannie received the letter—her ecstatic scream of joy and the sensation that the news from Shanghai created in the college circle.

After the good-byes were said in Greensboro, she then went to Raleigh to take final farewell of her sisters whom she expected never to see again. From there she hurried to New York, where she embarked with her husband for a strange new country.

In her diary, November 21st, 1859, she speaks of parting with friends as dear to her as life; of being separated from Fannie, exclaiming: "O, I shall miss you, Fannie. But when I think of China and her perishing millions, I can freely give you up. I love you, but I love my Saviour better; for his sake, I leave you, with all my friends, my country, my all; and go to distant lands. I know not what shall befall us there, but one thing I do know, Jesus will be with us."

With the present accommodations of ocean travel, it would require a vivid imagination to begin to appreciate what a voyage around the Cape of Good Hope in a slow sailing vessel meant. The trip was generally made in about five months. But Mr. and Mrs. Wood, together with Dr. Young J. Allen and wife, were on the sea for seven months, being out of sight of land for one hundred and fifty days. Their ship was thought to be lost. Heavy storms had driven them out of their course, damaged the ship and necessitated repairs. Provisions had been provided for about four months, so the passengers were reduced to a fare of corned beef and stale biscuits. The beef was three years old and they had to break the biscuits and rid them of weevils before they could be eaten. Water was scarce and had such an odor that they had to hold their noses to be able to drink it. When they reached the Indian Ocean a refreshing fall of rain came. The passengers took advantage of this to catch water on deck to wash their clothes.

But the long voyage was at last ended, and on July 18th, 1860, we find the first entry in her diary made at Shanghai, beginning: "Verily, I am in China, seated in my own snug, little room at Brother Cunningham's. God has been good to us. His watchful care has been continually over us, and his merciful providence has brought us in great safety to the end of our long journey."

Hardly four years were allotted for her work in China. Disease began to prey upon her body; and on March 18th, 1864, Ellen Morphis Wood died. On March 18th, the burial service was conducted by Dr. Matthew Yates of the Baptist Mission. On the following Sunday morning at eleven o'clock the Rev. William Muirhead of the London Missionary Society, and pastor of the English Church of Shanghai, preached the funeral sermon from the text, "Not my will, but thine be done," Luke 22:42.

A description of her grave is to be found in Bishop Marvin's book, "To the East by Way of the West."

The Civil War in America made it impossible to communicate with our missionaries. They had a severe struggle. It became necessary for Mr. Wood to return to America where he labored for years afterwards. The Rev. C. A. Wood, of the Western North Carolina Conference, the son of Ellen Morphis and of Rev. M. L. Wood, is continuing the life work of his father.

It can be truly said: She gave "the white flower of a blameless life" as love's offering for sin-stained China.

MARY FLEMING BLACK

Every Methodist interested in the children, owes a debt to Mary Fleming Black who was born in Georgetown, S. C., August 4th, 1848, being the daughter of William H. Fleming and Agnes A. Magill.

Her mother was the daughter of Dr. William Magill, a prominent physician of Charleston. Something more than the bond of affection between father and daughter existed between William H. Fleming and Mary Fleming. A peculiar kinship of mind and spirit produced a comradeship that brought the highest joy to them both. He is characterized thus: "In disposition, he was genial and kind; in judgment, clear, judicious, and safe; in all intercourse with men, frank and honorable." He was one of the leading men of his conference, and his death was considered all too early for his promised usefulness.

The childhood of Mary Fleming was spent in Charleston, S. C., where her religious life began in the Sunday School work. She graduated at Spartanburg Female College and pursued her studies at Wofford College, under Dr. J. H. Carlisle and Dr. A. M. Shipp. Soon afterwards she was married to Rev. W. S. Black, at the Spartanburg Methodist parsonage, on December 9th, 1866, in her eighteenth year. The ceremony was performed by her father who was at that time Presiding Elder of the Spartanburg District.

The state boundary line having been made the dividing line between the North Carolina and the South Carolina Conferences, Rev. and Mrs. Black transferred to this state, as their appointment was in North Carolina. For eleven years they labored in the territory now embraced by the Charlotte and Wilmington Districts. During this period, there were given to them three sons and a daughter.

In 1877 Dr. Black was sent to Edenton Street Church. The following year, in May, the General Conference authorized the organization of the Woman's Foreign Missionary Society and Mrs. Black at once began the work in her own church, being elected president of the auxiliary. In November of the same year, she was elected one of the Vice-Presidents of the Conference Society.

These twelve years spent in Raleigh seem to have been crowded with every good work. Though the missionary cause was dearest to her heart, yet she delighted in every work for the cultivation of the higher life and the up-lift of humanity.

From her childhood, she engaged in Sunday School work; in her

maturity, she was a teacher, usually being in charge of the class composed of young ladies. The benevolent work of the King's Daughters appealed to her sympathetic heart and claimed a portion of her strength. Also, the Woman's Christian Temperance Union found in her an ardent advocate.

It would appear that a woman so capable of working in the various organizations for social betterment and spiritual growth would possess inferior adaptability to home making. But such was the versatility of Mary Fleming Black that it is hard to tell where her success was greatest.

At one time there was a preacher boarding at her house, who came from a section of the state where custom dictated pie and other sweets for the breakfast menu. Learning of this, she never failed to gratify the taste of the minister for his home diet.

She had inherited a certain masculinity of intellect from her distinguished father, yet she was distinctly feminine in handling a needle or in constructing some piece of fancy-work that so readily appeals to a woman's love of the beautiful. Her special fondness for flowers was known to all her friends. Her kindness of heart and genial manner threw open the doors of her home and many friends were often gathered there to enjoy her hospitality.

In an issue of the *Raleigh Advocate* dated January 25, 1882, there was an article entitled: "A Talk to the Children"—closing with these words: "The Children of Virginia have a good, kind friend, 'Uncle Larry,' who takes great interest in the little ones and helps them to form little mite societies and they have raised about eighteen hundred dollars for missionary purposes. Now, dear children, you must every one pray that God will put it into the kind heart of some one in North Carolina to help you in so doing to be blessed by Him who, in tender, loving tones, whispers to His faithful followers: 'Feed my lambs.'

Affectionately,

Aunt Mary."

On February 15, 1882, an unknown writer signed "Little Mary" replies to the above, describing herself as being nine years old and having two little sisters and a younger brother, who wants to be a preacher. She adds: "Now, it seems to me that you are just the right person;" and continues to tell how her mother had read of "Uncle Larry" in the *Richmond Christian Advocate* two years before.

February 22, 1882, "Little Mary" gets an answer to her letter. "Aunt Mary" urges her (Little Mary) to get her mama or someone to help organize, saying the Editors had joined in her request though she had not thought of being leader. Other letters were published in March, 1882, and soon afterwards Mrs. Black organized the Children's Missionary Society, giving the band the name of Bright Jewels.

The silver star was chosen as their badge to remind them that "They that turn many to righteousness shall shine as the stars forever and ever." "Shine for Jesus," was adopted as their motto.

These little bands of "Bright Jewels" sprang up quickly throughout the Conference and their superintendent became known to them as "Aunt Mary," who conducted a correspondence column in the *Raleigh Christian Advocate*. The little workers were glad to write and let "Aunt Mary" know what they were doing and she, in turn, loved the work so devotedly that she took an interest in each little letter, always being careful that each one received an answer just underneath in their column of the Advocate.

In the meantime, the work had grown so extensively that it was concluded to establish a paper of their own with Mrs. Black as editor. This paper was called *The Bright Jewel* and continued until there was need for a connectional organ for the juvenile work when it was bought and merged into *The Little Worker*.

Mrs. Black began the movement for the Children's Missionary work and put into it the best of herself for eleven years—and so great was the growth of the organization that when death called her away, others could see by the light she had given how to lead the little ones into further paths of service.

The children who learned to work for Jesus through her hearty words of inspiration are now glad to tell other children how "Aunt Mary" taught them to "Shine for Jesus." And even the tiny tots who trudge along with their little mites for the "Bright Jewels" know that "Aunt Mary" was a beautiful woman who wanted to make them good. Even the Chinese children are acquainted with the name of Mary Black. In Soochow, China, near our Woman's Hospital, stands the Mary Black Memorial Hall, the gift of the two Conference societies of North Carolina. The building is used as a Children's Hospital and contains the "Bright Jewel Sun Room" for convalescent patients.

However, it might be mentioned that Mary Black conceived the idea of the children's organization from "Uncle Larry"—Dr. Lorrens—of the Virginia Conference, who was the editor of the "Rose-bud" column in the *Richmond Christian Advocate*. The Rosebud Society was first organized by Mrs. T. H. Campbell in the Methodist parsonage at Gatesville, N. C., January 1, 1879.

Following the division of the two conferences, Mrs. Black was elected Corresponding Secretary of the Woman's Foreign Missionary Society of the North Carolina Conference. This position gave her membership in the Woman's Board of Missions. She usually served on the Committee on Missionary Candidates, and had so clear an insight into all phases of the woman's work that she was requested by Dr. I. G. John to prepare a history of the Woman's Foreign Missionary Society, which was published as *Hand-Book of Missions No. 10*.

Dr. Black was elected Superintendent of the Oxford Orphanage in November, 1890. This threw a new responsibility on Mrs. Black, who at once tried to mother the two hundred little orphans in the institution about her door. In all the details of the management of the institution, Dr. Black relied upon his wife's judgment and it was through her influence that the system of water works was installed.

Soon after her death, Rev. L. L. Nash, referring to the affection that the orphans had for her, writes in the *Atlantic Methodist*: "It

was indeed a touching scene to see these little ones gathering in groups with tearful eyes to ask after 'Aunt Mary' while she lay in the Cottage in conflict with the last enemy; and when it was known that she was dead, their grief was inconsolable."

The late Dr. Jesse A Cunninggim said of her: "She was a woman of superior native endowment, which with culture and piety, gave her prominence and large usefulness in the Church of God. Her work as a minister's wife was wise and largely helpful in every field where her lot was cast."

Mrs. Black was a handsome woman who would easily win the admiration of a crowd. Her interests were diversified and her ability recognized by those beyond her immediate circle of friends. In a large volume entitled Women of the Century, containing nearly fifteen hundred biographical sketches of leading American women in all walks of life, edited by Frances E. Willard and Mary A. Livermore, Mary Fleming Black is given a place, being the only North Carolinian thus honored.

But her untiring efforts in various directions had been gradually draining her strength until nervous exhaustion, in the autumn of 1893, confined her to her bed. For nine weeks she suffered the most intense pain. Her daughter, Mary Black, and her son, Rev. B. H. Black, were summoned to her bed side but with her devoted husband and kind friends were unable to bring any relief.

On the 29 of October, as a glorious sunset brought to a close a perfect Sabbath day the spirit of Mary Fleming Black took its flight. The next day her body was taken to Raleigh where it remained in Edenton Street Church until Tuesday noon, when, amid a profusion of flowers that she loved so well, it was borne to its final resting place.

FRANCES M. BUMPAS

Frances Moore Webb was born in Mecklenburg County, Virginia, September 26th, 1819.

She began life under most favorable auspices. She came into a home well prepared to receive one of these little ones. While her sires did not seek to attain high position at the hands of the people, yet for many generations they were men of a strict moral sense and of independent thought, always maintaining a high standard of Christian living.

Her father, Isaac Webb, belonged to a family that emigrated to this country from the southern coast of Wales, about the middle of the seventeenth century, and settled in Isle of Wight County, Virginia.

On the maternal side, her ancestry is linked with our early military history. Harriet Dickens, the mother of Frances Moore Webb, was a daughter of Jesse Dickens and Frances Moore, whose father was General Stephen Moore of Revolutionary renown. Jesse

Dickens was the eldest son of Robert Dickens who was a Colonel in a cavalry regiment in the Continental army.

Isaac Webb and Harriet Dickens had much to bring from the past into the making of their new home. When Frances was a small child, they moved to Person County, North Carolina. Here Frances enjoyed all that was best in the old-time southern plantation life.

However, it is to be noted that her father took an advanced stand on the temperance question. While it was a common custom in his day for the decanter to be kept on the side-board and for visitors to be made welcome with a glass of wine, Mr. and Mrs. Webb, after considering the matter, concluded it best to adopt a strictly temperate standard of living. They also appreciated the value of educational training and gave to Frances the benefit of home instruction under private teachers. Later, she was under the tutelage of Miss Caroline Patillo while living with her grandmother, Mrs. Amy Webb, a woman of deep piety, who fostered religious thought in her young mind. Afterwards she went to the home of her aunt in Granville County and attended school. Still further she continued her studies under Rev. D. G. Doak, a Presbyterian minister in Orange County.

In her autobiography, she says that in early life she received an impression that she was not to spend her entire time in the ordinary rounds of domestic life. Not that Frances Moore Webb would not make any duty divine, but there seems to have come to her a call to prepare to minister in the higher realm of the spirit. Conscious of this, she must have profited by every opportunity of mental training; for when subjected to a public oral examination, she not only answered the questions with a clear intelligence but succeeded in making a profound impression on her examiner, the Rev. Sidney Bumpas.

The following four years were spent teaching in Granville County in her aunt's family and in the home of Mr. Nathaniel Daniel near Oak Hill. In the meanwhile, Rev. Mr. Bumpas was pondering yet another question of more vital concern to him than those Miss Fannie had answered with so much promptness. He sent her as a love-token, a Reference Bible. On opening it, there were found little strips of white paper, marked with certain passages of scripture, which read as follows: "The elder unto the elect lady, whom I love in the truth, for the truth's sake, which dwelleth in me: Now, I beseach thee, lady, that we love one another; this is love, that we walk after His commandments."

These fully revealed his intentions but Frances Webb was not an impulsive creature, nor disposed to assent readily to such a proposition. However, after serious consideration, she concluded a happy companionship would arise out of their congeniality in religious matters. Consequently, they were married in December, 1842, and went to make their home in Raleigh where Mr. Bumpas was stationed. For three consecutive years they itinerated to the following places: Pittsboro, Louisburg and New Bern, always believing they had the place that was best for them.

At New Bern, Mr. Bumpas's health was so seriously impaired by

a severe attack of pneumonia that he requested Bishop Capers not to give him an appointment. The Bishop appointed him to the Greensboro District, assuring him that he could hold the Quarterly Conferences, if he was unable to preach. Within a short while, his health improved and he was able to meet all the demands of his new office.

Mrs. Bumpas and the children were placed as boarders in Greensboro Female College, during the presidency of Rev. Solomon Lea. During this year, Mrs. Bumpas found a deep interest in College life. She enjoyed the social contact with teachers and pupils and became a valuable help in the religious life of the girls. Even after she moved to her own home, just over the hill from the college, she denied them not the strength and power of her consecrated life but was ever to them the perfect pattern of a Godly woman. Frequently, after age brought feebleness, and she was no longer permitted to visit the college, the inmates of the college delighted to enter her home and receive the inspiration of her refined presence.

At the time that Mrs. Bumpas came to Greensboro, the Methodists were worshiping in a small church on South Elm Street, under the pastorate of Rev. Peter Doub. She immediately identified herself with this congregation and remained with them until her death. In the days of the class meeting, she was appointed leader. Afterwards as other organizations were substituted, she was depended upon for her wise counsel and her ability in conducting devotional services.

Having finished his four-year limit in the Greensboro District, Mr. Bumpas was appointed to the Danville District.

Mr. Bumpas had for some time been desirous of leaving something in written form that might bring good to future generations. The long rides on the Danville District had so disastrous an effect on his health that he concluded to publish a weekly paper, believing that he could render a much needed service. Accordingly, he arranged for the publication of this paper with the understanding that his wife would continue it in case of his death.

In the autumn of 1851, Mrs. Bumpas had a severe attack of typhoid fever. During her convalesence, she had a strange and wonderful experience. "There glided across the walls of her room a panorama of her past life, in which she saw herself held tenderly by the hand of her Heavenly Father, and once, when she was falling, He stood, holding her up."

Soon after her recovery, her husband, enfeebled by constant watching by the bed-side of his wife, started to the Annual Conference in Salisbury. On the way, being exposed to a heavy storm, he took a chill and was carried from his buggy to the home assigned him. On the same day, two of their children were taken with fever. As Mrs. Bumpas sought to soothe the little sufferers, she had the painful realization that other hands were ministering to her sick husband.

Death took away her oldest son and while kind friends carried the little body to its grave, Mrs. Bumpas was hastening to the bed-side

of her husband. There was only the look of recognition and a word expressing his joy at her coming. For a day and a half she sat with him, then in utter desolation she returned home to place his form by the side of her son's newly made grave.

After nine or ten months of helpless grief, "a river of peace poured into her stricken heart." She says: "There was a fullness of joy which left no room for sorrow with the assurance: I am wholly the Lord's and He is mine."

With this assurance, she began to take up life's duties. She added the duties of the school room to the care of three small children and in the latter part of 1852, she began to edit the "*Weekly Message*" and continued the publication of this paper with the exception of one year about the close of the Civil War, until 1872.

In the very outset, Mrs. Bumpas felt very keenly the responsibility and the burden involved in the continuation of the paper. She tried to escape, but after prayer and serious thought she felt it her duty to make an effort and leave the results with God, trusting that He would bring out of it some good. Looking on the situation from without, she saw nothing but failure and discouragement, but seeing with an eye invisible, she felt strengthened to go forward.

Though she received little remuneration, "the paper proved, during its existence, a great blessing and was instrumental in the conversion and up-building of many precious souls." The minutes of the N. C. Conference of 1853 contain the following: "Resolved, That we do most heartily recommend the *Weekly Message* to the patronage of our people; and that we will do what we can to increase its circulation the coming year, so far as it does not conflict with our church papers."

November 16, 1852, she records the fact that she offered the paper to the Conference but it was refused, consequently she felt constrained to continue the work. The Minutes of 1854 contain this resolution: "That a committee of three be appointed, whose duty it shall be so soon as they ascertain that $2,000 of the stock has been subscribed, to make proposals to Mrs. Bumpas for the purchase of the *Weekly Message* and if she refuse to sell, to make necessary arrangements for the purchase of suitable materials for the publication of a neat, large and respectable paper to be styled the *North Carolina Christian Advocate* at $2.00 per annum, strictly in advance; and that they issue a suitable prospectus, proposing to issue the first number of said paper on the 1st of January, 1856."

Later in life Mrs. Bumpas edited the column, Christian Experience, in the *Raleigh Christian Advocate* until March 24, 1894.

From the time of her husband's death, it seems that she lived to one great end—the perfection of her Christian character. She believed in Christian perfection or sanctification or "the second blessing," as many may term it, and that is how she attained it. Nevertheless, the history of her religious life is one long process of development—a series of heroic struggles and victories won.

Being reared in the atmosphere of a religious home, she was

early impressed with the importance of religion and sought it as a power that would enable her to perform life's duties aright. Evidently, she had thought much about her relation to God before she was converted in her fifteenth year at a camp-meeting in Person County. There followed a period of uncertainty. Reading much of the experiences of others and meditating upon the great mystery of salvation, she feared that she might not have attained what it was her privilege to experience. From her conversion, she desired and expected "richer manifestations." Her impatience to develop in the Christian life led her into seasons of doubt and uncertainty but overcoming one temptation and then another, she, at last, realized that "for years she lived too much by feeling instead of by faith."

Her first effort for her Master was to gather her brothers and sisters about her to study the Bible on Sunday afternoon. She also took the Bible into the servant's quarters, reading to them and instructing their children.

In 1878, after the organization of the Woman's Foreign Missionary Society, she was elected Corresponding Secretary of the North Carolina Conference Society. This office she held until the division of the two Conferences in 1890, after which she was appointed to the same office in the Western North Carolina Conference Society. This office constituted membership in the Woman's Board of Missions and for twenty years she was a faithful attendant of the Annual Session of that body. In later life, some felt anxious lest these long, tedious trips to distant cities might be too much for her strength. Her reply to their solicitude was: "I am waiting to know what is my Father's will." In appreciation of her long and faithful service to the cause of missions, some years ago her Conference Society established the Frances Bumpas Lectureship in the Scarritt Bible and Training School, having as its object the multiplication of laborers in the mission field.

Mrs. Bumpas had learned to lean on God and never doubt. To look on her countenance and to note the tranquility there, one could easily be convinced that she had carried all her burdens to the Lord and left them with Him. When she took anything to the Lord, she was willing to abide by His wisdom rather than try to secure the approbation of God to a certain plan of her own.

The strength of her soul-life was her faith. She closes her autobiography with the following words: "Often have special answers been given to prayer. The many deliverances thus granted need not here be enumerated, if they could be, for the promise stands, 'Whatsoever ye ask' and a blessed realization all may have who rest on His Word."

Mrs. Bumpas was of a type to follow in the gentler walks of life; not one to project new enterprises or to prosecute a bold venture but rather a person to cheer and comfort those who have been in the conflict. The supreme interest of her life was soul winning. Personal contact at once elicited an interest and she would not hesitate to express this interest whether it be to the servant, the market-man,

the porter on the train, some gay, young girl or perhaps the tramp that had turned to her door for a crust of bread.

She had a tender sympathy for all forms of suffering. In her Journal, January 10, 1880, she makes this entry: "An old family servant has been very anxious lest she should lose her home, as there is a mortgage on it and it is advertised for sale. I have been committing it to the Lord and advising her to have wise counsel, and was impressed with the words: 'I have laid help upon One who is mighty.' Today I learn that two small lots of hers near the house sold for enough to cover the debt. A striking Providence this to the faithful laborers as the crisis occurs just as land has risen in value."

Mrs. Bumpas was never robust. During the last seventeen years of her life, she was in frail health and unable to endure exposure during the winter weather yet she always kept in touch with the Christian workers of her community, and many sought her to relieve their distress, to comfort and to inspire them to a holier life.

The story of her life is the lesson of a great faith which none knew as well as those who were taught of her from babyhood. Her son, the Rev. Robah F. Bumpas, has too long been preaching the gospel among you to need further comment. His labors are worthy of the son of Francis M. Bumpas. A daughter, Miss Eugenia Bumpas, who inherited her mother's fondness for teaching, has spent the greater part of her life in educational work. Another daughter, the widow of the Rev. R. P. Troy, has blessed the world through her beautiful home-life. She has sent one daughter to our mission in China and the other is an artist of more than unusual abilty.

In the autumn of 1897, Mrs. Bumpas was attacked by inflammatory rheumatism. Gradually the disease stiffened her joints until she was unable longer to hold her pen or to read from her Bible. She was cheerful during the constant suffering so that few of her friends realized how intense was her pain.

More and more she sought the Lord's will and day by day less was she concerned about any plans for a continuation of her earthly life. The last entry in her Journal says: "Resting in the Lord, waiting with patience His will—O, for grace to do His will in all things!"

She requested that there be no sign of mourning after her death, saying "Let it all be bright and joyous." Having fought the good fight of faith, on Sunday, May 8th, 1698, Frances M. Bumpas found peace in the presence of her Lord.

Rev. S. H. Hilliard, a former pastor, conducted the funeral service at West Market Street Church on the following day, using as a basis of his remarks, "She hath been a succorer of many and of myself also."

A large cortege followed her remains to Green Hill Cemetery, where they placed all that was mortal underneath a flower-covered mound.

Ellen Morphis Wood, Mary Fleming Black and Frances M. Bumpas should have a place in the memory of our Methodist people. Ellen Morphis Wood lived far in advance of her times in missionary sentiment and became the pioneer of our women in the cause of mis-

sions. Mary Fleming Black was a woman of more varied interests than them and consecrated them for the missionary cause. Frances Moore Bumpas had a great faith. Such a faith as hers is rare. She was a true heroine of the cross, enduring all things and trusting with implicit faith that all would be well. She was of a quiet, meditative nature, somewhat philosophical and contributed much to the religious life of our people through the contributions of her pen.

These three notable women had each the advantage of being born in a religious atmosphere. They each had good educational opportunities, the best their times afforded; they had homes of their own, and today each has a son preaching the gospel within the bounds of our state. May the inspiration of their lives create in other women the desire to render a great service in their day and generation.

Reminiscences

REV. WILLIAM H. MOORE*

WHEN I was requested to make an address, embracing "the recollections of a long and active ministerial life," at the present meeting of your Society, I gladly acceeded to the request; but not without some misgiving as to whether I could prepare a paper, without any other data than that which memory could supply, that would be of permanent value to the Society. Mine has indeed been an unusually long and active ministry, but its record has been left to the Recording Angel whose pen deals not in fulsome praise, but in a just appreciation of the work which has been done.

It is with profound gratitude to God that I stand here at this hour, to recount in some measure the ministerial life which had its beginning in this my boyhood home, and whose sacred memories still cluster about my heart, as did those of the Jewish exile, when by the river of Babylon he "sat down and wept when he remembered Zion."

I was born in Edenton, N. C., October 31st, 1838. My father, a native of Princes Anne County, Virginia, at the time of my birth was keeping a drug store in co-partnership with a Mr. Bradbery. By standing security for his partner my father was financially ruined, for at that time every thing a man possessed could be sold to make good an obligation that bore his signature. Bankrupted in purse but with honor unstained, and a family of five to provide for, he lost no time brooding over his misfortune. About 1843 he moved his family to Windsor, and in the fall of 1845 to Washington.

Business here was good, and in the absence of other capital than that of brains and willing hands, he became a building contractor, by which he made a competent support for himself and family to the end of his life, which occurred in August, 1865.

My mother, a native of Baltimore, Md., followed my father to the grave in January, 1866. Here their dust is sleeping, together with that of my first born child, who died while I was pastor of this church in 1869.

My first recollection of the church in this place was a frame structure; it occupied the lot on which is the present one. About 1850 it was enlarged by the addition of two wings which considerably increased its seating capacity; and a large sonorous bell was hung in the steeple, whose musical tones could be distinctly heard for five miles in the surrounding country. It was at the altar of this church I was solemnly consecrated to God in holy baptism by Rev. N. H. D. Wilson, who became one of the leading members of our Annual Conference, and whose memory is cherished for his ability as a preacher of the gospel, and the purity of his life. The church was entirely con-

**An address delivered at the North Carolina Conference Historical Society, Washington, N. C., November, 1914. The Speaker and Author died December 24, 1916.*

sumed in the conflagration that left two-thirds of the town in ashes when it was evacuated by the Federal garrison in 1863.

When the War between the States ended there was but one church building left in the place—the Missionary Baptist Church, and that had not been used for several years, and only intermitently for almost a generation. There was much water here, but the Baptist Church did not grow, notwithstanding that fact.

A large proportion of the wealthier part of the people in the town and surrounding country became refugees in the up country when the town was occupied by the Federal troops, and when the war ended those who returned did so only to find their homes in ashes, and the chimneys standing as silent and melancholy sentinels to mark the places where once palatial homes had stood.

And let me here observe that the wisdom of the Methodist policy now became evident to every one. With no churches and no pastors in the community, we still had preachers at the command of our Bishops ready to go where they were sent. These were more necessary than church buildings, and at the Conference of 1865, Rev. John S. Long was appointed to Washington. By the kindness of the Masonic fraternity the congregation was allowed the use of the auditorium under their lodge room, and, I think, without remuneration other than that which came indirectly from having the gospel preached in the community. In that building the remnant of the Methodist congregation was gathered, Rev. J. S. Long, P. E., and such faithful helpers as John A. Arthur, Lockwood Hyatt, Warren S. Mayo, and David Farrow in the stewardship. There were others in the congregation whose devotion to the church render them worthy of special mention whose names are left out for want of space; but I cannot pass unnoticed the names of Mrs. Sarah Redding, Mrs. Small, Mrs. Carrow, and Mrs. Fulford. Reduced in its membership by the exigencies of war, this congregation still had in it many choice and saintly spirits, whose memory is as ointment poured forth, and who being dead yet speak.

I was licensed to preach by the 4th Quarterly Conference for Washington Station, 1859, Rev. Ira T. Wyche, P. E., and Rev. W. E. Pell, P. C. The Annual Conference was held that year in the town of Beaufort, and by the solicitation of Brother Pell, I attended as a prospective candidate for the itinerant ministry, and to learn something of the workings of a Conference session. I was much impressed by the spicy, yet good humored debates, and the orderly conduct of the business, but more than anything with an occurrence at the beginning and end of the Conference.

It was this way: We reached Beaufort, after dark, by boat from Morehead City. In going from the wharf to our designated homes in the town, we walked through some deep sand in the middle of the streets, and the preachers from the hills thought it mud through which they had been wading shoe deep, and as soon as they struck the harder ground on the side walk began to stamp their feet vigorously to knock off the mud they supposed to be clinging to them. They were greatly surprised, and a little chagrined, when by the roars of laughter on the part of their comrades they became aware that

it was not clay, but sand through which they had been walking. The other incident had less of the humorous, and more of the tragic in it. The business had been finished, and the closing hour had come. The Bishop read the appointments amid profound silence, broken only by the rustling of leaves as the Secretary and a few others turned leaves in taking the appointments as read. The benediction was pronounced, and after a hurried handshaking each one made his way to his stopping place to prepare for his return. I, with several others, was domiciled with Capt. Styron. All but one of the preachers were pleased with their appointments. The exception was Rev. Isaac Kearns. He had been appointed to the Williamston Circuit, and walked the floor and cried like a whipped child, so sure was he that the malaria would get him, and the hills of Randolph, his native county, be enriched by his remains before the end of the year. I confess this incident impressed me unfavorably. Does not every Methodist minister promise to go where he is sent? Why then should he cry or whine over his appointment?

I am glad to say that Brother Kearns survived his appointment to the Williamston Circuit for many years, and when he went to Heaven, did so from the hill country.

I entered the Wilson Male Academy, then under the supervision of Dr. C. F. Deems, in January, 1860. I had received a fairly good academic education, and my purpose was at the end of the year to enter some reputable college, and stay till I should be graduated; but at the close of the spring session I engaged to spend the summer months assisting Rev. N. A. H. Goodwin in holding his protracted meetings on the Greenville Circuit, of which he was the pastor. A generous brother furnished me a horse and buggy free of cost as long as I should remain on the work, and I soon got a taste of an itinerant minister's life. We had fine meetings; scores were converted and added to the church. I fell more and more in love with the work, and the generous people I was serving, and I decided to remain on the circuit, and apply for admission on trial at the ensuing session of the Annual Conference, which I did, and was received with a class of fourteen at Salisbury in 1860.

When the appointments were read I was of course eager to know where I would be sent, and at last the Bath Circuit was reached and I was read out for the place. The announcement took my breath. Had I been sent to any other place it seemed to me it would have been better. Bath Circuit then reached from Washington to the Pungo river in one direction, and to Long Acre within ten miles of Plymouth in the other. But it was not the size of the Circuit geographically, nor the thirteen appointments, that dazed me; it was the fact that I was to have charge of, and be the guide to, many saints who had known me from my childhood, and could tell me more of Christ and Heaven than I yet had dreamed. My fears were groundless, for I have never served a more considerate people, and their kindness soon put me on my metal and at perfect ease.

At the Conference of 1861 I was reappointed to the Circuit, but the Federal forces having captured Hatteras and Roanoke Island, there was such an exodus of the people to the interior of the state,

I asked the P. E. to release me, which he did, sending me to Scotland Neck for the remainder of the year. In 1863 I traveled the Magnolia Circuit, in 1864 the New Hanover Circuit, and, from the Conference of that year was sent as Missionary to Scales Brigade, Army of Northern Virginia, then located at Petersburg. The surrender of General Lee and his handful of immortals left me without work for the balance of the year. I returned to Washington, ran a grist mill, and preached as opportunity afforded in the surrounding country till the Conference met in 1865.

November 16th, 1865, I married Miss Josephine Redding, an adopted daughter of James W. and Martha Redding, of this place. She has been a faithful and devoted wife all these years, and I know not how to pay her a higher compliment than to say, if I had my life to live over I would seek her above all women for the place she has so lovingly filled. She has not been prominent in the social work of the church, but she has been in her home; she has never led a congregation in prayer, but guided her house, and trained her children in the knowledge and love of God; and, whatever of success I have attained in my high calling, much of it is due to her for having taken from my shoulders every possible burden, and left me free to do the Master's work.

In 1866-67-68 I traveled the Mattamuskeet Circuit in which I had great success in building up the church, and formed many life long friendships.

In 1869 I served as pastor of Washington and Greenville, preaching three Sundays in the month at Washington, and one at Greenville, there being no other stated service in either town.

In the spring of this year we began to build a commodious brick church. It was 40 by 60 feet, with a basement beneath the main auditorium, used for Sunday School and prayer meeting services. Dr. R. S. Moran, P. E. of the District, made an address and laid the corner stone. Owing to the massiveness of the roof the building did not present a pleasing appearance to the eye, which gave occasion for Dr. Closs to say to one who enquired of him the whereabouts of the Methodist church, "Just go down the street till you come to a pile of brick with a big shelter over them, and that is it."

Although not a handsome building, it was commodious, well built, out of good material, and admirably served the purpose for which it was erected; but the good natured jibes thrown at it no doubt hastened the building of this new and more sightly edifice, in which we are now assembled.

Extreme nervousness, caused by indigestion, made it necessary for me to change my work, and seek to recuperate my health in a higher altitude. I regretted to sever my relation with the churches in Washington and Greenville no little, but necessity was upon me, and I had no choice, other than to give up the charge in the hope of becoming more effective in the future, or run the risk of an early transfer to Heaven. I chose the first alternative, not because I was afraid to die, but that I might stay and help to bring the world to Christ. Leaving Washington in 1869, I went to Smithfield. It was an excellent charge, and had been served by some of our best men;

but the town at that time was undrained, and occasionally the Neuse river, on the banks of which the town was built, overflowed and submerged a part of the streets. In the summer of this year my wife was desperately attacked with gastric fever. Her life for several days was despaired of, but by the blessing of God and the unremitting attention of Dr. J. B. Beckwith she recovered.

I had considerable success in my work. The people became endeared to me, and I to them. I could have wished to remain with them for the pastoral limit, but my wife had been so enervated by her sickness in the summer, and my own health having improved so little, my Presiding Elder, Rev. W. H. Bobbitt, and I concluded another change was advisable, and in 1870 I was appointed to the Pittsboro Circuit. There our health was restored, and I served that charge in 1871-'72-'73-'74.

It was during my pastorate here that that choice spirit and noble Christian man, Rev. William Barringer, met his death by falling through a scaffold at Greensboro Female College, while as one of the building committee he was inspecting the work being done, after the first fire that destroyed the building. An evangelical preacher, with a clear head and a pure heart, he was sadly missed by his brethren, and his death was deplored as a bereavement to both the church and state.

The year 1875 I served the Haw River Circuit, and at the end of the year much to my surprise, and that of the people, I was moved to Durham, which was that year made a station. In 1877 I was back on the Pittsboro Circuit. Things had not gone smoothly there, and the friction resulted in a petition for my return to the charge. I knew nothing of the petition until it had been presented, and only consented to return that I might with God's help straighten out the crooked things and allay the tide of feeling which had risen. In this I was successful, and at the end of the year I was appointed a second time to Haw River Circuit, remaining through 1878-79. At the Conference of the latter year I was sent to Tar River Circuit, and served it through 1880-'81-'82-'83. From Tar River Circuit I was sent to Tarboro and Bethel, and at the Conference of 1884 was placed on the Washington District. I served the District four years, and from that District I was appointed to the Statesville District, and remained two years, 1889-'90. The Conference had been divided by the General Conference held in May of the latter year, and as I was to the manner born and all my ministry except these two years had been in the East, following my inclination to return, I asked the presiding Bishop to transfer me to the North Carolina Conference, which was done, and at the meeting of the Conference two weeks later I was appointed to Hay Street Church in Fayetteville. There I served for two years, 1890-'92. These I have always regarded as the most barren of my ministry; not a soul was converted during the time, so that whatever other good was accomplished, I welcomed my removal to the Rockingham District. That was a new District, having been set up at the Conference of 1892, with Rev. M. L. Wood, D. D., as Presiding Elder. His health failed to such a degree that he left the District at the close of the year, and was stationed at St. John and

Gibson. Here he preached and battled with his disease till late in the summer of 1893, but to no avail. No man ever put up a more determined fight for life than he. The providence which incapacitated him for active service was to him inexplicable, and while he did not question its righteousness, he submitted only because he could not avert it. "Why should I at times when better furnished for preaching the gospel than I have ever been, be laid up, and deprived the privilege of doing that to which my whole life has been consecrated?" He knows now, and has long known the wisdom of it all, and looking into the face of God he has said with Paul, "Oh the depth of the riches, both of the wisdom and knowledge of God; how unsearchable are his judgments, and his ways past finding out!" M. L. Wood was a man of the old prophetic type, somewhat austere, but of a kindly heart. He loved righteousness, and hated iniquity, and had he stood in Elijah's place on Mt. Carmel, the same scene would have been enacted there, for Wood was of the determined and heroic build.

I had a successful year on the Rockingham District, but there was no district parsonage, and I had to travel the District from my home at Pittsboro. Dr. Gibbs had to change, as his time had by limitation expired on the Fayetteville District, and we exchanged Districts, he going to the Rockingham, and I to the Fayetteville. I served the Fayetteville District four years. These were eventful years. A number of our brethren had accepted and were zealously advocating an extreme view of the second blessing theory of Sanctification. The Wilmington and New Bern Districts had been long combed by them. They were pugnacious to a degree, and the churches and their ministers were enveighed against as agents of the devil. Schisms in the churches and factional disturbances in religious meetings, wrought by well meaning but misguided enthusiasts, threatened the peace and existence of some of our country churches. And now with some following in the Fayetteville District, a concerted plan was formed to invade it. At my ordination as a minister I took on myself the solemn obligation to "banish all strange and erroneous doctrines from among the people" and as Presiding Elder of the District I was charged with the oversight of the spiritual and temporal interest of the charges within its bounds.

A large hall was rented, and a determined effort made by the leader of the movement, backed by outside help, and in spite of the protest of Dr. L. L. Nash, then pastor of Hay Street Church, a three weeks meeting was held, but with little success. Dr. Nash preached a series of sermons to his congregation, afterwards embodied in his book, "Spiritual Life," and helped much in averting a movement fraught with untold evils to the church. With only two defectives in the ministerial ranks, we prudently, but friendly, set our faces against the movement, and, though annoyed at times, like an itch you thought cured, but which breaks out in a fresh place, the force of the movement was broken, and the churches had rest. The Fayetteville District proved to be the break-water for staying the waves of a religious fanaticism which sought to engulf the whole Conference. At the expiration of my four years on the Fayetteville District I was returned to the Rockingham District. There I labored for three

years, and saw the pleasure of the Lord prosper in our hands. The church advanced in all her interests, and we had peace in all our borders. The Conference of that year was held at New Bern. Dr. E. A. Yates, my life long friend, was by Episcopal authority removed from the Durham District on the ground of inefficiency, caused by physical inability to meet his appointments. He was one of our best loved men, and his removal caused much excitement, and no little criticism of the few who made complaint against him. The Bishop offered him another District, where his services would have been gladly accepted; but Dr. Yates declined the offer, and asked to be placed on the supernumerary list. His request was granted, and he spent the remainder of his life in Durham as "Lecturer in Theology" in Trinity College. He was loved and respected through a long life; a man of great mental ability, a generous soul, social spirit, and an agreeable companion. He rests in peace, after a long life of toil in the Master's vineyard.

I was appointed to succeed him on the Durham District. The position, under the circumstances, was not a desirable one, and our life long friendship served me well in quieting the feeling of his friends on the District who felt that an injustice had been done him. Here I enjoyed one of the greatest privileges of my life in association with the President and Faculty of the College, and the use of the library. After the first flurry was over, things became normally quiet, and we made progress throughout the District. As may be expected with such environments it was with reluctance I surrendered this charge at end of two pleasant and profitable years. There was but one saddening event, which to me was a personal bereavement, and that occurred at the close of my service. I refer to the death of Rev. W. C. Norman, pastor of Trinity Church. His death, and the sadness of it, while the Conference was in session at Wilmington, is remembered by all of us. No purer soul has ever graced the pulpits of our church, and as a pastor I have not known his equal. The church has sadly missed him from then until now.

From the Durham, I was transferred to the Raleigh District. The District Parsonage was burned before I could occupy it, and for the four years I traveled the District I did it from my own home. We however bought and nearly paid for a new parsonage during the last year, so my successor was not handicapped in the way of a home as I had been. It was a delight to serve these people, but I sadly missed the faces of some to whom I had become endeared as their pastor in former years. During the years of my incumbency of this District no remarkable event transpired. We made a steady gain in membership, and an increase of contributions to the institutions of the church.

From the Raleigh I was for a third time appointed to the Rockingham District, where I spent four years of constant labor, and had the satisfaction of closing up my work with every interest of the church in advance of what it had been before, and in its financial reports ranking with the best Districts of the Conference.

At the ensuing Conference I was appointed to the Haw River Circuit, which I served for one year, and at its close was sent to Snow

Hill Circuit. Here I made many friends, but my health failed to such an extent I was constrained to ask for a superannuated relation, which was kindly granted, after a continuous service of fifty-two years in the itinerant ministry, and one year as a local preacher, half of which was spent in the regular work.

Having said this much concerning my own ministry I shall close this paper with somes observations on—

THE PERSONNEL OF THE CONFERENCE IN 1860

The body was not large, a great part of the state being held by the Virginia, South Carolina, and Holston Conferences. The Virginia held all the territory east of the Roanoke River, from the state line to the Atlantic Ocean; the South Carolina from the Pee Dee River west and south, embracing the Charlotte, Shelby and Statesville Districts, the latter extending to the Blue Ridge; the Holston included all west of the Blue Ridge.

But, small as the body was in number, it had in it some of the most distinguished men in the Southern Methodist Church. "There were giants in those days," but even then Methodism in its ministry in North Carolina stood in the fore. Revs. C. F. Deems, D. D., Peter Doub, D. D., William Closs, D. D., R. S. Moran, D. D., B. Craven, D. D., N. F. Reid, D. D., and N. H. D. Wilson, D. D., were in intellectual attainment, and pulpit eloquence, the peers of any to be found in the whole church.

The most distinguished member of the Conference was Dr. C. F. Deems. He had held a professorship in Randolph Macon College, in the University of North Carolina, and the presidency of Greensboro Female College. He had but recently emerged from the titanic battle fought with Dr. Smith, President of Randolph Macon College, in which his rare intellectual powers and brilliant wit had shown to the best advantage and which gave him prestige among his brethren. This prestige he retained till he left North Carolina at the close of the Civil War, removed to New York, and established the Church of the Strangers. There he made an international reputation, and died honored of all who knew him.

I recall an occurrence while he was Professor at Chapel Hill which will illustrate his quickness at repartee. He had held a series of revival services in the Methodist Church. A large number were added to the church, and the Doctor opened a subscription to build a larger house and on a more eligible lot. A daughter of Governor Swain, then President of the University, met him on the street with his subscription paper, as usual, in his hand. Greeting him with a a smile she said, "Doctor, when you die I want the privilege of writing your epitaph." "What shall it be?" asked he. "And the beggar died," she answered. Quick as a flash he replied, "I don't care if you will add the balance, 'and was carried by angels into Abraham's bosom.'" The passages stand in immediate connection, but not one man in ten thousand would have thought of it at the time.

Rev. Peter Doub, D. D., was, as his name indicates, of German ancestry, and a man of maximum build, both physically and intellectually. He was more than six feet high, of stalwart form, with-

out any tendency to excuse corpulency, and was regarded as the foremost theologian of the Conference. He had passed the zenith of his powers when I entered the ministry, but was then effective, and held in affectionate regard by the entire Conference.

Enoch M. Marvin was raised under Baptist influences, and his religious views influenced by his associates, but he came into possession of a tract on the subject of baptism written by Dr. Doub. That tract changed his mind, and led him into the Methodist Church of which he became one of its best loved and most distinguished Bishops. Dr. Doub was a strong preacher, and at times of overwhelming power. One instance may be given: While Pastor of the Pittsboro Circuit he was returning on a Monday from his appointment of the day before, and passed a Baptist church where a camp meeting was being held. Members of the congregation stopped him and importuned him to preach for them that evening. He consented, and after partaking of some refreshments (it was dinner hour), the congregation was assembled, and taking the stand he preached for four hours. When he stopped it was getting dark, but such was the compelling power of his discourse, it is said, every adult person on the grounds was under the arbor, or as near it as it was possible for them to get, eagerly listening to the inspired words of the preacher. When the invitation for penitents to come forward was given the rude alter was filled, and scores who could not get to the altar blocked the isles, or knelt crying for mercy at their seats. The memory of that scene lives till now in the neighborhood of Evans church, where it occurred, and will die only with the death of the last one who witnessed it. He had a peculiar way of drawing a long breath audibly through his nose when about to make a telling point in his discourse. Just after the publication of Graves' "Iron Wheel" he was preaching at Chapel Hill. His sermon was a refutation of Calvinism, and near its close he drew himself up to his full height, inhaled a long breath and exploded the sentence, "Six spokes gone out of Graves' Iron Wheel." The wheel was never repaired in Chapel Hill, and was soon after withdrawn from circulation.

Probably the most unique character among all the prominent men of his day was Dr. William Closs. For incisive intellect, logical acumen, readiness of repartee, and humorous, or biting sarcasm, he was unrivaled. This made him a ready debater—a foe to be dreaded, and an ally to be cherished. He was never disconcerted however great the opposition he encountered, and woe to the knight who entered the list against him without a closed visor, and every joint of his armor securely fastened. Soon after the close of the Civil War he was called as a witness in court. In giving his testimony he spoke of one of the parties to the suit as a "scalawag." On his cross examination the attorney for the man so characterized asked him if he knew what a scalawag was. "I think I do," answered the Doctor. "Well, then," said the lawyer in an imperious tone, "tell the judge and jury what a scalawag is." Turning himself so as to face the jury, and loud enough to be heard all over the house, he answered in his shrill, piping voice, "He is a white man who says he is no better than a negro, and tells the truth when he says so." This defi-

nition of a scalawag convulsed the court, and so confused the attorney that he had no further questions to ask the witness.

I remember at a Conference held in Charlotte a young man of the ego type came up from one of the charges on the Doctor's district for admission on trial. The Doctor was noted for the warmth with which he usually recommended young men coming up from his District, but in this case there was an absence of all enthusiasm in the recommendation of the Presiding Elder. This fact raised a suspicion in the minds of some that the case was not a clear one, and this led to considerable discussion as to the candidate's fitness. Dr. Closs was wholly silent while the discussion was going on, seemingly taking no interest in what was being said. In time Bishop Pierce from the chair turned to Dr. Closs and asked, "Dr. Closs, how does he preach?" That was the opportunity for which he had been waiting, and instantly he arose and answered, "Bishop, brother H—— would be an excellent preacher, if it were not for two things; he lacks words and ideas." That ended the discussion, and all hope for the brother's admission. It is proper to add that there was nothing against the young man's moral character; the discussion was altogether concerning his fitness for the itinerant ministry, and the vote by which his application was rejected was afterward reconsidered, and he was admitted with the understanding that he would be transferred to a distant Conference, which was done.

A hundred anecdotes of him might be given, but I shall mention but one more to illustrate his faithfulness in dealing with his preachers, and his interest in the people of his District. At the time of which I speak Hatteras Circuit was supplied by a Local Preacher—a brother Meekins. Dr. Closs had directed him to go to Harker's Island and open an appointment, there being a considerable number of people without a preacher. The Island was remote and somewhat inconvenient, and for this reason Meekins did not go. At his next visitation the Doctor asked Brother Meekins, "Have you been to Harker's Island?" "No, sir, I have not been," answered Meekins. There the matter was dropped; but in the afternoon when engaged in a general conversation Meekins asked, "Dr Closs, what sort of a man do you think Jona was?" Instantly there came the dumfounding answer, "I reckon he was a right mulish sort of a fellow. For instance, if he had been on this mission, and I had told him to go to Harker's Island I reckon he would not have gone." There was a confused silence for a while following the answer, but the reproof was not lost; Meekins went to the Island on his next round, and the people had the gospel preached to them.

Bishop Pierce knew the Conferences of the connection as well as any one, and he said, "Dr Closs was the best debater in the Southern Church." A high encomium, coming from such a source.

Rev. Braxton Craven, D. D., was one of the most remarkable men of his generation. His strong, well knit form seemed capable of any strain that could be put upon it, and for years it was put to the severest test. He founded a high school in the hills of Randolph County, and converted it into a Normal College, the first Normal College founded in the State, which was afterwards changed into Trinity

College. Here he lived and taught, and won success when almost any other man would have failed. He inspired the young men attending the college to such a degree it was said every one of them thought the President and the greatest man in the world, and that he (the boy) was next.

Such was the extent of his information that there seemed to be no subject on which he was not posted. He could discuss any subject in physics, mental or moral science, astronomy, or general history, as though he had made it a specialty; in legal learning he was the peer of any lawyer, and in medicine could have taught half of the profession.

Students from Trinity College took first rank in their professions. In law, medicine, theology, pedagogy, politics, and in every other department of learning, they impressed themselves on church and state. Nearly all of the young men coming into the Conference from any college came from Trinity, and they were the steadfast friends and admirers of Dr. Craven. This gave him great influence in the Conference, and was the foundation of much of the antagonism which he met. As secretary of the Conference he was a model one, and without opposition retained the place till it was vacated by his death. No one wrought better for the church than he, and his sudden and untimely death almost wrecked the College he had labored so hard to build up, and which for so long he had carried about unaided on his own mind and heart.

Rev. R. S. Moran, D. D., was a native of Ireland, but came to this country so early in life that he had so little of the brogue of his native tongue one would not have suspected his foreign birth. Well educated, with a splendid vocabulary, a pleasing voice, and engaging personality, he was a captivating preacher and an influential member of the Conference. He was the watch-dog of the Conference, and did more to raise the standard of ministerial requirements than any other within my knowledge. He filled some of the most important Stations and Districts, and finally, through failing health, went to New York City, where in a few years he died of consumption. He willed his library, a valuable one, to Trinity College, and by his direction his remains were brought to Wilmington and there interred, his close friend, Dr. C. F. Deems, accompanying the body and officiating at its burial.

He was pastor of Front Street (now Grace Church), Wilmington, during the Civil War, and of course there were a great many soldiers in and around the city at that time, and a great many marriages were taking place. Dr. Moran was called on to celebrate many of these, and after the ceremony he would be asked what he charged for his services. He said he did not like to make a charge, thinking any man who had a soul in him would pay a reasonable fee, and go his way. But there was so much of this he determined the next one who asked what he charged should be met on his own ground. It so happened the next couple he married the man asked what he charged. The fellow looked like he was able to pay a fee, and Moran replied, "It depends altogether on what sort of a wife a man gets. If he gets a right good wife we charge twenty dollars; if he gets a very good

wife we charge thirty dollars; if he gets a number one wife we charge fifty dollars." The fellow had just been married, and had no idea of discounting his wife at that time. He drew his pocket-book, and tremblingly counted out five ten dollar bills, handed them to the preacher, and took his departure. He was the last one to ask what the preacher charged for performing a marriage ceremony!

Rev. N. F. Reid, D. D., was one of the most gentle and lovable men who have graced the rolls of this Conference. Of medium stature, but of feeble health, he was one of the most attractive preachers and best loved of his brethren. Because of his delicate health he was kept in the bracing atmosphere of the hills, and for this reason the churches in the eastern part of the state knew but little of him; but no man of the Conference was more popular, and his death occuring when he should have been in the prime ol life, cast a pall over the church whose pulpits he had adorned. A volume of his sermons was published by his son, Rev. F. L. Reid, D. D., but the printed page lacked the kindled eye and impressioned soul of the author.

An amusing anecdote is told of him in his boyhood days which is too good to pass unrecorded. His father was attending a Camp Meeting at Plank Chapel in Franklin County. Fletcher was there, and had not behaved as he should. His father took him in the edge of the woods, cut him a switch, sat on a log, and as his custom was, began to lecture him before administering the intended whipping. The lecture ended, the old gentleman stood up and exclaimed in great sorrow, "O Lord, what shall I do!"

Raising his hands to heaven Fletcher said, "Father, let us look to the Lord for his blessings, and be dismissed." His wit saved him from further punishment, for his father was convulsed, the switch fell from his hand, and together they returned to the church grounds.

Rev. N. H. D. Wilson, D. D., was another man whose commanding figure, pleasing address, intellectual force and pulpit eloquence made him conspicuous, and would have made him so in any assembly. Well informed on almost every subject, and particularly in reference to the policy of the church, in debate he seldom failed to carry the Conference with him. He repeatedly represented us as a member of the General Conference, and was so highly esteemed in that body that he more than once received a flattering vote for the highest office in the church.

The question has been often asked why it was with so many men of marked ability in the North Carolina Conference, none of them were elected Bishop. The answer is found in the fact that so many were qualified, no one of the number could command the united support of his own delegation, a prime necessity in the case of any one. Had we not had so much material, and fewer aspirants, it might, and probably would, have been different.

Besides these men of great prominence there was a large number of less reputation, but of great usefulness, among whom I may mention William Barringer, William E. Pell, Ira T. Wyche, D. B Nicholson, W. H. Bobbitt, Joseph Wheeler, J. H. Brent and R. T. Hefflin. These men and their co-laborers wrought well and built

wisely on the foundations already laid for Methodism in North Carolina. We entered into their labors, and by the blessing of God a great church has risen up to bless the world with its saving power, and contribute its ever accelerating force to the complete evangelization of the world. May no untold event impede her progress, as with "the Angel having the everlasting gospel to preach, flying in the midst of heaven," she spreads her wings for kindred flight to bring the world to Christ.

In 1860 the whole white membership of this Conference was about fifteen thousand. Since then we have acquired from the Virginia Conference the membership east of the Roanoke River, and lost to the Western North Carolina Conference all west of the eastern boundary of Rockingham, Guilford, and Randolph Counties. The loss is as great as the acquisition, but this Conference now numbers 84,245 souls, a gain of 69,245 in fifty-three years. These figures show that we have not been idlers in the Master's vineyard, and however much we may deplore the lack of greater individual usefulness, we may rejoice in the prosperity which has attended our labors as a whole, and in which we have all been permitted to have a part.

In 1860 the whole church had but one Foreign Mission—that in China. There was no assessment for missions, but a dependence on voluntary contributions for this purpose, paid almost entirely by the rich. Church education depended on private gifts, and had not been thought of as objects to be included in, and supported by, regular contributions levied for the purpose.

Of all the men who composed the Conference in 1860, but one survives, our loved and venerable brother, Dr. A. D. Betts. The others having served their generation, by the will of God have fallen on sleep and have been gathered to their fathers. They are interested in those who have succeeded them and from their high place in glory survey with satisfaction the progress we have made. May this Conference never lack for men of their heroic mould—men of consecrated spirits, who will spend and be spent for the glory of their Lord, and the salvation of men!

Historical Sketch of the Sunday School Work of the N. C. Conference

M. W. BRABHAM*

IT SEEMS appropriate that in this year which celebrates the one hundredth anniversary of the death of Bishop Francis Asbury, that the theme for the North Carolina Conference Historical Society should be relative to the Sunday School history of a section traversed by that man of God who is so often referred to as the founder of the first Sunday School in North America. And while other schools claim to have an earlier history than that of the Asbury school established at the house of Thomas Crenshaw in Hanover County, Virginia, in 1786, no one has yet been able to point to a man who was more zealous in beginning religious work for the improvement and development of the childhood of our land than this knight of the saddlebags.

The North Carolina Conference Sunday School work is considerably older than the Historical Society under whose auspices we meet tonight. And that the North Carolina Conference was not formally organized until 1838 does not mean that this territory is without Sunday School history prior to that time. Certainly the history of Methodism is as old in North Carolina, and especially in its eastern section, as in any part of America. Much of our early history is recorded in the archives of the South Carolina and Virginia Conferences, since those Conferences embraced most of our present territory for a long time; this, however, does not make the work there any older than here, and does not necessarily mean that it was any more developed there than here. So when Bishop Asbury says in his Journal of 1790 that "our Conference resolved upon establishing Sunday Schools for poor children, white and black," he is referring to the preachers who lived in North Carolina as well as those of South Carolina, although the session of the Conference convened in Charleston. And it is entirely fair to assume that the preachers assigned to this territory returned to their work in 1791 resolved to push forward this cause in harmony with the resolutions which they had voted to adopt.

So while a young Methodist woman, Miss Hannah Ball by name, was in 1769 establishing a Sunday School at High Wycombe, England, and later in 1780 suggesting to Robert Raikes, of Gloucester, the idea which he adopted and put on the market with such signal success, there were foundations being laid and beginnings being made in the coastal regions of the Carolinas, Virginia and of Georgia by Francis Asbury looking to the extension of this plan which has been so blessed of God.

Asbury's belief in the religious training of the young was evidenced time and again in the legislative enactments suggested by him.

**Annual address before the North Carolina Conference Historical Society, 1916.*

In 1784, when the Methodist Episcopal Church was formally organized in Baltimore, the following was made a part of the organic law of the Church:

"Question 5. But what shall we do for the rising generation? Who will labor for them? Let him who is jealous for God and the souls of men begin now.

"1. Where there are ten children whose parents are in the Society, meet them at least an hour every week.

"2. Talk with them every time you see any at home.

"3. Pray in earnest for them.

"4. Diligently instruct and vehemently exhort all parents at their houses.

"5. Preach expressly on education."

And in 1787 the General Minutes contain the following question and answer:

"What can we do for the rising generation?

"Let the elders, deacons and helpers class the children in proper classes, as far as practicable; meet them as often as possible, and commit them during their absence to the care of proper persons, who may meet them at least weekly; and if any of them be truly awakened, let them be admitted into the society."

In 1789 Bishop Asbury urged the preachers to give minute instruction as to the care of children. In 1796 the Bishops urged the people in the cities, towns and villages to establish Sabbath Schools wherever practicable for the benefit of the poor. This is the first recorded legislation appearing in the Book of Discipline which uses the term "Sabbath School."

With the emphasis and impetus thus given, it is natural that Sunday Schools should have been found springing up in various parts of our Methodism. With Bishop Asbury going about in his spirit of evangelism and love for the young, it is not dealing in doubt at all to say there were Sunday Schools in North Carolina prior to the year 1800. But owing to the fact that pastors were not required to report to the Quarterly Conferences concerning this subject until 1832, the records and references are very meagre.

However, in the search for first hand information made in various sections of our Conference, I have found several bits of valuable historical record with direct reference to the Sunday Schools, in which we are particularly interested at this time. It is worthy of note that we have the record of two schools which possibly ante-date those of any other denomination in this state. I will refer to several of our early schools during the course of this paper, using them to some extent, at least, as types of what existed in other places in our Conference.

The oldest school in our Conference, of which I have been able to find authentic record, was on the old Bladen Circuit, which in 1817 extended from the Little Pee Dee River on the south and west, to the Cape Fear River on the north, and embraced all of Horry and part of Marion counties in South Carolina, all of Robeson, Columbus, Brunswick, Bladen and Cumberland counties in North Carolina. Rev. John

Oliver was a local preacher for more than sixty-seven years. While a young man, he moved from Moore County into the lower end of Robeson County, living near the present town of Marietta. In his "Scraps of History" he gives the following facts: "The Old Church known as Grantham's was organized in 1800. In 1817 they built another small meeting house which was situated hard by the residence of my father. This was called Grantham's New Church. Here they had a better day and a more prosperous season. They prospered so greatly here that they soon organized a Sunday School. This was the first Sabbath School ever organized in the community and primary spelling books were used exclusively by the children."

The Sunday School records of Hay Street, Fayetteville, have been preserved in a more or less complete form from the year 1819. There is some evidence which would indicate that the school had been organized before that time, but the best evidence shows that it had its real beginning on November 21, 1819. The school was opened on that day with prayer by the pastor, Rev. Nicholas Talley. It is of interest that there were more males present than females, there being 33 of the former and 20 of the latter. The superintendent was Joshua E. Lumsden and Geo. W. McDonald was his assistant; a short while later Beverly Rose appears as superintendent. The teachers in this school during its early days were as follows: Thomas Roper, John Robeson, John Howell, Sr., John Howell, Jr., Geo W. McDonald, Mrs. Eliza Lumsden, Miss P. Terry, Miss Saltenstall, Miss Helen Lumsden, Miss Love, Mr. Harrison, Mr. Wells and Miss Mary Smith.

I shall make further reference to the Hay Street Sunday School, but it is in order at this time to bring in other evidence to show that the Sunday Schools were beginning to make themselves felt at this early period in the educational life of the state. It must be remembered that the public schools were not then in existence as now; educational advantages, especially for the poor, were limited and many learned their first words of reading and their first lines of writing in the Sunday Schools of North Carolina.

In 1811 Governor Benjamin Smith sent a message to the House in which we see an indirect influence of the Methodist revivals and Sunday Schools of that period. "In these (public) schools," he says, "subject to proper superintendence, the rising generations might be brought up in the true principles of the Christian religion, which includes the purest morality, and would prevent that multiplicity of crime, now too frequently perpetrated in the country."

William Capers was the founder of the first Mission to the Slaves; he had been stationed in Wilmington and it is more than likely that he followed the spirit of his denomination and endeavored to carry forward the religious education of the colored people there as well as of the white. There are no records in existence as far as I can discover, to give the exact date of the first Sunday School in Wilmington, but in 1818, several years after William Capers served there, a bill was introduced into the House of Commons by the members from Wilmington "to prevent all persons from teaching slaves to read or write, the use of figures excepted." The bill was rejected, but was again introduced in 1825 and 1830, and was finally passed in 1831.

In 1824 a writer from Edgecombe County in the *Raleigh Register* of December 3, making an appeal for the common schools, includes the following plea: "Are we Christians? From many of our neighbors and friends and relatives, the Book of Life is shut! To them it speaks no language, neither of terror or consolation! and may they not some day, like Montezuma, when the sacred Volume was handed to him by a Spanish priest, because he could not read and know its contents—dash it with contempt to the earth?"

In 1825 a memorial from the Sunday Schools of Orange County, a territory in which Asbury had traveled extensively, was sent up to the House of Commons and referred to the Committee on Education. It is interesting to note the appeal herein made and the statements as to the way the schools are carried on. I give herewith the bill as introduced on December 14th, 1825:

"To the Honourable, the General Assembly of the State of North Carolina, convened in the city of Raleigh—The memorial of sundry citizens of Orange County, composing the officers of the Sunday School Union of said county and other citizens of the same.

"The undersigned feeling a deep interest in the youth of our State and more especially of the children of the indigent and ignorant, beg leave to present to your honourable body the subject of Sunday Schools as an object of legislative aid, and particularly to solicit such aid as in your wisdom may be deemed best, to support and extend the schools under the care of the Sunday School Union of our county. In doing this, they feel it their duty to present to your honourable body, a brief view of the origin, design and effect of these institutions, that you may be better prepared to pass upon the merits of their petition." Then follows a statement showing the historical development of the Sunday Schools in the time of Robert Raikes. The petition continues: "The design of the Sunday School is to instruct the young and ignorant children of the indigent, and others indiscriminately, in reading and spelling, and in sound morals and in the first principles of natural and revealed religion. The instructors are persons of tried integrity and experience; the whole course of instruction tends to the improvement of the moral character of the young. The labors of the teachers are entirely gratuitous. . . . In our own country these institutions have an existence in almost every State of the Union, and have been invariably attended with marked advantage to the young. The Sunday School Society of Orange County has under its care twenty-two schools in which are instructed from 800 to 1,000 children, many of whom, the children of the poor, would otherwise have been brought up in utter ignorance and vice, have been taught to read and trained to habits of moral reflection and conduct. The schools have been heretofore supplied with books for the most part by the charity of the public, and it is to furnish the necessary books that your memorialists pray for such aid as that the sum of twenty-five cents per annum may be paid for every Sunday School scholar under their care, out of the public taxes, in such a manner and to such person for their use as in your wisdom you may deem best And your memorialists would further pray a similar provision for all

the Sunday Schools formed or which may be formed within the limits of our county and throughout our state."

The Committee to whom this was referred reported as follows: "That it is inexpedient to grant the prayer of the petitioners and therefore recommend its rejection." A similar bill was introduced again in 1827 and was indefinitely postponed.

Coon, in his *Public Education in North Carolina*, (Volume 1 p. 522-525), quotes form a writer in "*The Raleigh Register*" for May 12, 1831, an article which shows both directly and indirectly the influence which the Bible and Sunday School were having upon the public school idea in the State. After setting forth the need for a system of public school education, he proceeds to show how the distribution of Bibles and other religious literature has awakened a desire among many to be able to read its contents.

"In the second place," the correspondent says, "the uneducated and poorer classes of our people have recently had their attention incidentally indeed, yet powerfully and impressively, directed to the subject of education. An impression very general if not co-extensive with our boundaries, has been made upon a large proportion of our community in favor of the subject under consideration. To 'The Bible Effort,' which has been in progress nearly two years, we are indebted for this propitious circumstance. The distribution of thirty or forty thousand copies of the Holy Scriptures among our destitute families, and often where not even a Spelling Book or an Almanac was ever seen, has, I believe, under these disadvantages excited in a great many instances, an earnest desire to become acquainted with their contents. And this desire will cause many of them to hail with lively joy the establishment of (public) schools for their children; that their offspring may obtain ready access to the Volume, which though it contains intelligence more valuable than a globe of gold, is nevertheless at present to them a 'sealed Book.' I readily admit that this is not the great object for which friends of the Bible have been putting forth their vigorous and persevering exertions; but it has I believe, been the necessary consequences of their successful efforts to spread the Word of life over our land in all its length and breadth, and whilst every benevolent mind and every friend of learning and of Christianity must be gratified with this happy result, it is highly important that we should avail ourselves of our present advantages to urge forward with increasing confidence and zeal, the cause of moral and intellectual improvement."

He then asks that consideration be given to the plan of having one public school teacher serve two or even six communities, giving three or one day to each school, depending on the number of schools given to his care. To strengthen his contention as to the feasibility of such a plan, he shows how one day given to the Sunday-school has had beneficial results.

"I infer with certainty," he says, "that all the children in North Carolina could in this way obtain a knowledge of the fundamental branches of education; for in Sabbath Schools, a great number of children and youths have been educated, who never enjoyed any other literary advantages. This fact is of itself a practical demonstration

that the plan which I have proposed, if generally adopted, would be of incalcuable advantage to the interest of learning in our state.

Reference has been made to these documents in order to clearly set forth the fact that Sunday Schools were not only in existence in large numbers in our territory prior to the time when the Quarterly Conference records include this item, but also to show that they were actively engaged in supplementing the general education of our people as well as supplying a channel for religious training.

In discussing some of the characteristics of the work of these early schools, I have in mind the general type of school, such as that established at Edenton Street, Raleigh, in 1827. This school has long been known for its high educational standards and today it stands as the foremost school in the Conference in several respects, notably in its material equipment. Other schools which I have in mind are those founded at Washington, Olivet, Hay Street, Fayetteville and Front Street, Wilmington.

Early Methodist Sunday Schools did not seem to consider it a burden to meet for a period longer than one hour; evidence is in hand to show that these early schools met for two sessions and each session was for two or more hours. At Hay Street on November 28, 1819, the record calls attention to the absence of Mr. John Howell from the afternoon session.

These schools were supervised by a Visiting Committee. This committee was appointed once a year and a regular schedule was made showing which two of the visitors were to inspect the school each succeeding Sunday. In Fayetteville there were sixteen members on this committee and the records of the school note the presence of some of the members from time to time, and also call attention to the absence of them when they failed to make their appearance. The duties of this committee do not seem to have been clearly set forth anywhere. It is likely that they made an annual report, thus being the forerunners of the Advisory Committee now provided for in our Discipline.

The suggestion made in 1787 that the "elders, deacons, and helpers should class the children in proper classes," is the first evidence of the effort to divide the pupils according to their needs. Our records show that the schools were divided into classes called First, Second and Third. These divisions were made on the basis of age, a division which the modern Sunday School has not been able to get away from to any great extent.

The emphasis in early schools was placed upon teaching the people to read and write; this feature continued in some localities even until late in the last century, there being those alive today who testify that they learned their first lessons of any kind in the Sunday School. The spelling book and primers of the old type had their place and no one will question the good judgment of the Church in thus supplying a need which was not otherwise being met. It was in a vital sense another evidence of the ministry of the Church to the people, meeting their needs in a more advanced manner than the state.

The use of the Sunday School library is being revived today and the usual type of book is better than many found in the Sunday Schools of the last century, but we have no new thing introduced when we start a library in the Church. In 1819 regular lists of books were delivered to the pupils, including Bibles, Testaments, Bible Question Books, Spelling Books, and Catechisms. In the earliest reports of schools to the Quarterly Conference, the question invariably appears as to the number of volumes in the library. The number of volumes reported number from eighty-five to more than three hundred. These libraries are the forerunners of the splendid collections of books found in some of our schools today. The essential difference is that today the emphasis is being laid upon books for the officers and teachers constituting a Workers' Library, rather than upon books for pupils. The best libraries, however, contain books of both kinds.

The use of reward cards dates back nearly a hundred years. One school has preserved for us some of the rules governing the use of these reward tickets. There are but few of us perhaps who have not received at some time in our Sunday School life some of the little red, blue or green tickets with Bible verses. But it is doubtful if many of us have ever used them in exchange for clothing as one of the following rules indicates:

"Rule No. 5. The Scholars in the Third, Second and First Classes shall receive tickets according to the diligence which they manifest in their studies.

"Rule No. 6. All scholars who do not attend school and cannot give a satisfactory reason for their absence, shall forfeit for one Sunday one ticket, two Sundays two tickets, and three Sundays all the tickets which they may have received.

"Rule No. 7. All scholars who shall have received ten of the tickets specified in the preceding rules shall receive in exchange for the same, one ticket of general approbation, the value of which shall be twenty cents to be paid by the Sunday School Society in books, clothing or such other articles as the Society may deem proper.

"Rule No. 8. All scholars who shall go out of the Church in time of worship without permission, shall forfeit one ticket."

A personal letter from Rev. W. H. Moore, D.D., makes reference to this matter and several other things pertaining to the Sunday School at Washington, and I am glad to quote his letter in this connection:

"I grew up in Washington, N. C., to which my father moved in 1845, and was a regular attendant upon the Methodist Sunday School. Edmond Hoover, who afterward became a local preacher, was superintendent of the Sunday School, and was succeeded by John A. Arthur, who was continued up to the beginning of the Civil War, when he was in turn succeeded by Warren S. Mayo. The school opened with singing and prayer and the recitations were from the Bible. We used the Wesleyan Catechisms Nos. 1, 2, 3, according to the advancement of the scholar, and in addition reward tickets were given to those who learned a certain number of verses in the Bible. The tickets were red and green; six green ones were ex-

changed for a red one, and with a certain number of red ones, we could purchase a book. The Catechisms contained an excellent body of divinity, and together with the Psalms and chapters from the New Testament learned by heart, were of great service to me in after life. In all my reading I have not found a better body of elementary divinity than in the Catechisms we used. The school opened at 9 a. m. and closed at 10:30, giving the children time to go home for any needful purpose and return for preaching at eleven o'clock. The school being in town ran all the year and was attended by every child of Methodist parentage."

The giving of reward tickets is continued in many places today and is also accompanied by other kinds of rewards such as the giving of bronze, silver and gold buttons; Star Records, Honor Rolls, and other devices are being constantly advertised. At times they have been found to be helpful; in many instances they have been abused and the true purpose of the school has been obscured by some trivial device to catch the fancy of the pupil.

The early schools urged a great deal of rote learning, merely cramming the mind with Bible verses for the most part not understood by the child. The abuse of this method has been apparent in this state as well as elsewhere. But present-day history shows that the best schools of our Conference are using the Graded Lessons and this means the story method for Beginners and Primaries, leaving the matter of drill and memory tests to the Junior, the age when the mind retains with ease and more readiness and appreciation. In Fayetteville in 1821, Elizabeth Westbrook is credited with having learned and recited 2,785 verses in one year and Betsy Pilly recited 2,090 in the same year.

Equipment of the early schools would not compare very favorably with our best schools of today, but there is evidence to show that additional class rooms were being built as early as 1835. In that year Hay Street Quarterly Conference met in the Sunday School room. Edenton Street, Raleigh, put up a special building for Sunday School work in 1850. These are doubtless rare instances of special recognition given to this work, but they were the true pathfinders for the great number of well equipped places we now have. Sunday School architecture is claiming the attention of the best architects of the land today, and be it said to the credit of most of the Churches, they are endeavoring to find the best thing when they get ready to remodel or rebuild. Perhaps it is anticipating history to say that there is not a single building in North Carolina of any denomination which is up to the present educational ideal in Sunday School architecture. Many of the buildings just completed or not yet completed, are already pronounced as being from twenty-five to forty years out of date. They are yet adhering to the old Akron Plan and overlooking the demand for departmental buildings.

This historical sketch would not be complete without reference to some of the best buildings now in the Conference and this is done without reference to the date of construction or to the order of superiority; I take pleasure in naming Edenton Street, Raleigh; Smithfield; Memorial, Durham; Centenary, New Bern; Banks Chapel,

Franklinton Circuit; Jarvis Memorial, Greenville; First Church, Rocky Mount; Dunn; Front Street, Burlington; Grace Church, Wilmington; Hay Street, Fayetteville; Franklinton; City Road, Elizabeth City; St. Johns and Gibson; Chestnut Street, Lumberton; Mount Olive; Oriental; Horne Memorial, Clayton; Page Memorial, Aberdeen; Oxford, Louisburg, Maxton, Mount Gilead, Red Springs, Weldon, Spring Hope, Tarboro, Washington, Bladen Street, Wilmington. Many of these Churches have class rooms, blackboards, maps, charts, sand tables, properly arranged chairs, musical instruments, tables and provisions for the varied activities of the classes using Graded Lessons.

There are other schools which have made some provisions, but it is also a historical fact that within two years of this date, one member of a church in the North Carolina Conference pledges $500 to the building of a new Church on condition that it should not have any class rooms for Sunday School purposes! And it is also true that a certain town Church in being built was patterned after a country Church, but instead of putting in four good class rooms as the country Church had done, the town Church sacrificed them in order that they might have hardwood floors and stained glass windows! Perhaps it would be better for our generation to let these things pass unnoticed and unrecorded so that future generations would not hold them against us; but they are here noted that we may take heed and not allow such things to be repeated in our day.

In 1827 we find our Presiding Elders beginning to urge the pastors to preach on the subject of Sunday Schools and encouraging denominational support and loyalty. Rev. Charles Betts, the Presiding Elder of the Fayetteville District in 1827, was presiding when a motion was made and passed unanimously requesting that "Brother Elias Sinclair preach a sermon on the subject of Sunday Schools and that at an early date the Methodist Sunday School be reorganized and that it be attached to the Methodist Sunday School Union." This Union was that which was formed for the purpose of establishing and fostering Methodist Sunday Schools throughout the Church. There had been a large number of Union schools established by the American Sunday School Union, with which persons of all denominations might affiliate. But with the coming of the Methodist Sunday School Union, we find them acting as Rev. Bennett T. Blake did at Edenton Street, Raleigh. Prior to 1827 the Methodists, Baptists, and Presbyterians held a Union school, but Mr. Blake says, "I proposed to separate; then each school might do its own work in its own way. The result was increased activity; in less than one month the numbers of scholars rose from fifty in the Union School to one hundred and fifty divided equally among the three denominatioons."

With this increased emphasis upon the work of our own schools, we find immediate progress and immediately also we find that our preachers were required to more diligently look after and report the condition of these institutions. The American Sunday School Union had done a good pioneer work, but from that time forward, its best work has been done when it aided the denominations rather than rivaled them.

Mr. Blake, in speaking of the Edenton Street school as it was first established, says: "The Methodists opened their school in the Church building where it was conducted without any regular organization. The Wesleyan Methodist Catechism in three numbers made up the chief part of our library. We had but few books, such as were furnished by the Sunday School Union." Mr. Nathaniel O. Blake is reported as the first superintendent of this school; he was succeeded by Rev. Thomas J. Lemay who served until 1850. The other superintendents have been S. H. Young, W. J. Young, Donald W. Bain and the present superintendent, Mr. Joseph G. Brown, who continues to write one of the most brilliant chapters of our North Carolina Conference Sunday School history.

It is well for us to look back for a moment and see how the legislation of our church has opened the way for the other aspects of our Sunday School work since the last reference to the enacted legislation of 1796.

The section incorporated at that time seems to have stood without amendment until 1824, when the General Conference took action as follows:

"Resolved by the Annual Conferences in General Conference assembled: 1. That it shall be the duty of each traveling preacher in our connection to encourage the establishment and progress of Sunday Schools." And at this same time reference is made to the publication of larger catechisms and additional books for the use of the Sunday Schools.

In 1828 an added section makes it the "duty of every preacher of a circuit or station to form Sunday Schools." In 1832 pastors were first required to make reports on the condition of Sunday Schools in the charge.

This is the last legislation recorded prior to the formation of the North Carolina Conference in 1838. But it is sufficient to show that when we started as a separate Conference under our present name, we had sufficient legislation to warrant our preachers in putting the emphasis upon this work which they began to do with renewed vigor.

In 1840 the General Conference saw fit to make fuller provision for the carrying on of this work and after that year until 1854, our pastors and superintendents worked with the following in the Discipline:

"Question: What shall we do for the rising generation?

"Answer: Let Sunday Schools be formed in all our congregations where ten children can be collected for that purpose. And it shall be the special duty of the preachers having charge of circuits and stations, with the aid of other preachers, to see that this is done, to engage the co-operation of as many of our members as they can; to visit the schools as often as practicable; to preach on the subject of Sunday Schools in each congregation at least once in six months; to lay before the Quarterly Conference at each quarterly meeting, to be entered on its journal, a written statement of the number and state of the Sunday Schools within their respective circuits and stations, and to make a report of the same to their respective Annual

Conferences. Each Quarterly Conference shall be deemed a board of managers, having supervision of all the Sunday School societies within its limits, and shall be auxiliary to the Sunday School Union of the Methodist Episcopal Church, and each Annual Conference shall report to said Union the number of auxiliaries within its bounds together with other facts presented in the annual reports to the preachers as above directed."

The second section makes provision for the Sunday School agent who shall act as an agent or colporteur when so desired. The next section emphasizes the use of the catechism in the classes and in the homes. The forerunner of the great Bible class movement is seen in the section which advises the formation of Bible classes, and while this did not contemplate the organization of classes as we know them today, it was a step in that direction. The fifth section is so broad in its scope and comprehensive in its provisions that it has served as a basis for most of the Sunday School program for many years and is embodied somewhat in our present day work. The section reads as follows:

"It shall be the duty of every preacher of a circuit or station to obtain the names of children belonging to his congregation and to leave a list of such names for his successor; and in his pastoral visits he shall pay special attention to the children, speak to them personally and kindly on experimental and practical godliness, according to their capacity; pray for them and diligently instruct and exhort all parents to dedicate their children to the Lord in baptism as early as convenient; and let all baptized children be faithfully instructed in the nature, design, privileges and obligations of their baptism. Those of them who are well disposed may be admitted to our class meetings and love feasts, and such as are truly serious and manifest a desire to flee from the wrath to come, shall be advised to join the society as probationers."

Before regular legislation provided for the Quarterly Conference to act as a Board of Managers of the Sunday Schools, we find Sunday School Societies which had been formed for the purpose of exercising this authority. In Fayetteville and Raleigh these organizations continued through a long period of years, having been begun even before the legislation of 1854 provided for them. In 1866 the Quarterly Conference was given wider powers and was designated as the proper authority to elect the superintendent and Mr. Blake says that in 1874 the society at Edenton Street was allowed to die as there seemed to be no further need for it; in fact the organization was abolished, as it was found to be an "inoperative and cumbersome piece of machinery."

Rev. H. B. Browne in his splendid sketch of Sunday Schools in the South Carolina Conference quotes from the Quadrennial Address of the Bishops to show that in 1878 the value of the Sunday Schools was being largely recognized. "It has replenished our membership with its largest and best material, and has assumed proportions prophetic of yet grander results." And to this statement Mr. Browne adds: "As one result of the Bishops' forceful address, several important additions were made to the section on Sunday

Schools by the General Conference of that year. The clause requiring Sunday Schools to be formed wherever ten children could be gathered, was changed to read ten persons. A section was also provided for the election by the General Conference of a Sunday School committee of five and of a Sunday School editor, who should be chairman of the said committee. This committee has since been changed to the Sunday School Board. Provision was also made for organizing all Sunday Schools into missionary societies. The same General Conference also fixed the status of the Sunday School Superintendents by making it the duty of the Quarterly Conference to elect them on nomination of the pastor. This act also made superintendents members of the Quarterly Conference, provided they were Methodists. The college of Bishops afterward (1898) decided that a woman might be elected superintendent, but that she is not thereby a member of the Quarterly Conference and their decision has the force of law."

The appointment of Quadrennial Sunday School Boards by the Annual Conference was provided for in 1882. Prior to that time a new committee was appointed each year. That same year district and annual Sunday School Conferences were provided for, and in 1902 this was changed to read "Sunday School Conference or Institute," and it remains that way in the Discipline of 1914. Children's Day was first authorized in our Church in 1890 and the record of this Conference in the observance of this educational day has been unsurpassed in Southern Methodism for the past few years.

Nothing more important has been provided for in our legislation than that which was given to us in 1902 when our Sunday School Teacher Training work was inaugurated. At that time Dr. H. M. Hamill was engaged in inter-denominational work and had made a reputation unexcelled in his chosen field. He was called to take up our work as the leader of the "Bible Teachers' Study Circles." He continued his work through a priod of years ending January, 1915, only a few weeks after he had delivered a great final message to our Conference in Washington. He had been a frequent visitor to this territory and is remembered as one who inspired a greater respect for Sunday School work. He had large plans for the work; some of them are written in the great chapter of the Discipline as adopted in 1914. His successor, Rev. John W. Shackford, has a rich inheritance and is nobly applying himself to the task.

In 1910 the General Conference meeting in Asheville, N. C., made provision for the formation of the Wesley Adult Bible Class Department, and Rev. Charles D. Bulla was called to take charge of the work. In 1914 the name of the department was changed, leaving out the "Adult" and thus including classes composed of young people in their teens. There are now more than 8,000 Wesley Bible Classes in the Methodist Episcopal Church, South; more than 500 of these are in North Carolina Conference. Reference will be made to this again.

In 1914 the greatest chapter of Sunday School legislation ever written for our Church was placed in the book of Discipline, taking its place along with the other interests of the Church which had

been deemed worthy of an entire chapter even before that time.

Among other things this new chapter provided for the reorganization of the General Sunday School Board, making it a representative body, composed as follows: One effective Bishop; ten traveling preachers, and ten laymen to be elected quadrennially by the General Conference on nomination of the Committe on Sunday Schools, and of the following ex officio members: the Sunday School Editor, the Superintendent of the Department of Teacher Training, the Superintendent of the Wesley Bible Class Department, and any other general officer the Board may elect, and the Educational Secretary of the Board of Missions.

Bishop James Atkins, of Waynesville, N. C. was first Chairman of this and Rev. E. B. Chappell, D. D., first Sunday School Editor and Chairman of the Executive Committee. The progress of our Sunday School work is in the hands of this excellent Board and they are planning all the while yet greater things. They have divided the whole field into six divisions, putting over each a Divisional Field Secretary, who is responsible to the General Board. These six general workers are proving to be of great value to the Conference Field Secretaries in their work. A Superintendent of Elementary Work has been appointed, and Miss Minnie E. Kennedy, who is so favorably known to many of us, now holds this important position.

In the light of this legislation as enacted from time to time, it is in order for us to again go back and take up briefly the acts of the North Carolina Conference from year to year.

As stated before, the Conference held its first session in 1838. The following appears in the Conference Journal for that year: "A call was made by the Bishop for the account of Sabbath Schools, which is as follows: Schools 80; superintendents 106; teachers 376; scholars 2,527; volumes in the libraries, 3,253." "Resolved, That we will renew our efforts to get and sustain Sabbath Schools on all our circuits and stations."

In 1839 the report was called for, but was not included in the Journal. In 1840 no report appears and the name of no committee is given. In 1841, "on motion of H. G. Leigh" it was resolved, That the superannuated members of this Conference be requested to get and superintend Sabbath Schools on Sabbaths which they do not occupy with regular appointments." No further report appears, although it is stated that one was made.

In 1842 there is no recorded mention of Sunday Schools and no committee seems to have been named. The following appears in 1843: "The account of the Sunday Schools was reported and placed on file." There is no report and no committee in the record of 1844. In 1845 Chas. F. Deems, G. E. Brown and W. M. Jordan were appointed a committee on Sunday Schools. The state of the Sunday Schools was reported as follows: "Number of schools, 114; number of scholars, 4,114." It is well to remember that at this time 27,000 Church members were reported.

"Robert O. Burton, Wm. Closs, and N. H. D. Wilson were appointed a Committee on Sunday Schools" in 1846. "The report was received of the Sunday Schools within the bounds of the Conference." No record appears in the Journal. In 1847 "Ira T. Wyche, R. J. Carson, and J. Goodman were appointed a Committee on Sunday Schools." "Sunday School statistics were called for and reported," but do not appear in the Journal. At this time a standing committee was appointed as follows: "C. F. Deems, R. T. Heflin, Wm. Closs, J. Jamison and J. Reid."

Although the standing committee presented their report in 1848 and it was adopted, it is not preserved in the records. In 1849 R. O. Burton presented a resolution which was as follows: "Resolved, That in view of the great importance of religious culture to the young, we will endeavor to place at the earliest time in the hands of the parents and children of our people, the catechisms of our Church and exert ourselves to stimulate the children to obtain the knowledge of God." The usual call was made for Sabbath School statistics and for the members in society, which resulted as follows, viz.:

White members, 21,113; colored members, 6,519.

Local preachers, 145; which figures show a total increase of 521. (No figures are given for the Sunday Schools.) "The chairman of the Committee on Sabbath Schools presented their report, which was adopted." No report appears in the record.

No record of the report of 1850 appears although the committee consisting of N. H. D. Wilson, S. M. Frost, and J. Lumsden, made their report, and it was adopted.

In 1851 considerable space is given to reports of the Sunday Schools and from the figures given by C. F. Deems and N. H. D. Wilson, we find that there were 192 schools, 200 superintendents, 1,007 teachers, 6,483 pupils; 7,063 volumes in libraries; 532 copies of *The Visitor* being subscribed for and that a total of $489.55 was raised by the schools for all purposes. Some of the largest memberships reported this year were the following: Hillsboro Circuit, 12 school, 54 officers and teachers, 415 scholars; Haw River Circuit, 10 schools, 16 superintendents, 42 officers, 315 pupils, 32 copies of "The Visitor," subscribed for; Washington, 1 school, 2 superintendents, 16 teachers, 108 pupils, 300 volumes in library, 40 visitors, amount raised in the Sunday School, $13.00; Tarboro, 2 schools, 2 superintendents, 17 teachers, 78 pupils, 300 volumes in library, 30 copies of The Visitor, $25.00 raised by the schools; New Bern, 1 school, 2 superintendents, 19 teachers, 263 scholars, 580 volumes, 35 copies of 'The Visitor,' $39.00 raised; Rockingham, 6 schools, 6 superintendents, 25 teachers, 165 pupils; Smithville (now Southport), 7 schools, 7 superintendetns, 35 teachers, 300 pupils, 500 volumes, 100 copies of 'The Visitor,' $153.80 raised by the schools; Raleigh, 1 school, 1 superintendent, 16 teachers, 80 scholars, 190 volumes, $17.00 raised; Granville Circuit, 6 schools, 6 superintendents, 24 teachers, 126 pupils, 150 volumes, 36 copies of 'The Visitor.'

In 1852 "Wm. M. Walsh and L. Shell were appointed a Committee on Sunday Schools." The chairman of the Committee on Sunday

Schools presented their report which was amended, adopted, and filed." "On motion of R. O. Burton it was resolved, That every preacher be requested to use every effort to extend the circulation of the *Sunday School Visitor*, the Conference Organ, and the *Southern Quarterly Review* and to bring the claims of these periodicals before every congregation." The Journal shows that 557 copies of *The Visitor* were subscribed to; there were 210 schools, 9,144 teachers, officers and pupils enrolled.

In 1853 there were 226 schools, 9,292 officers, teachers and pupils.

In 1854 there were 208 schools, 10,139 officers, teachers and pupils.

In 1858 the presence of Dr. Taylor, the Sunday School Editor, was noted; he addressed the Conference in the interest of his work. "On motion it was resolved, Thate the members of the Conference meet in the Conference room to organize a Conference Sabbath School Society at 3 o'clock P. M." The next year we find the following reference to this organization: "The Conference adopted the Constitution of the Sunday School Society as submitted by the Sunday School Secretary and proceeded to organize the Conference Sabbath School Society when Wm. Barrington (stationed that year at Yanceyville) was elected president; N. H. D. Wilson, vice-president; Wm. M. Jordan, secretary; Ira T. Wyche, treasurer; D. B. Nicholson, Wm. Closs, Wm. E. Pell, John W. Lewis, C. H. Phillips, H. H. Gibbons, and W. C. Gammon, members of the Conference, and T. H. Selby, I. C. Permise, W. Overman, John A. Cuthren, S. D. Wallace, R. T. Berry, and Henry Lilly, of the laity, managers." "C. F. Deems was elected vice-president of the parent society."

In 1860 the committee reported: "We are not aware of any positive opposition to the Sunday School among our people and must believe that the meager patronage with which they are favored is the result of indifference." In that same year the Committee on Books and Periodicals expresses its appreciation of *The Visitor*, but asks for the publication of a paper distinctively for children.

The shadow of the War Between the States creeps into the report of the committee for 1862, but there is a note of optimism through it all. The uncomfortable condition of many buildings is referred to and the following statement appears, which holds true today as then: " . . . the winter vacation always affects the success of the schools."

In 1863 the following fervid resolutions were submitted: "Resolved, That God being our helper, we will in no wise neglect the Sunday Schools, but will studiously endeavor to carry them on to higher degrees of excellence and to enlarge their borders, believing them to be the best camps of instruction ever yet devised for the proper training of those who are to be soldiers of the Cross."

In this same year the *Raleigh Christian Advocate* carried a lengthy editorial headed "Sabbath Schools" and makes the appeal "that neither the tumult of war, the engrossing cares of family, the anxieties to make money, or the scarcity of books will deter the Methodists preachers and people or discourage them in their labors for the establishment of Sabbath Schools and their diligent prosecution." He then adds: "If these nurseries of the Church were

ever needed they are most needed now. Never perhaps in our history was less attention paid to earnest, steady family religion and family discipline than now. . . . Let no small excuse prevent the active participation of every individual and family in the work of the Sabbath Schools. Let your children be regularly and promptly found every Sabbath at school and be there with them yourself whenever it is possible."

It is also in this same year that a correspondent writes to the *Advocate* as follows: "Can't something be done for the little boys and girls who roam about with no parents or friends to attend to them? There is one thing that could be done for them if the Church would only begin in earnest about it; that is to get them into the Sunday School—that blessed institution where rich and poor alike may meet together and praise the Lord, the Maker of them all; where old and young may be equally gratified and alike profit. But alas, many of the Sunday Schools are orphans too. Their supporters have gone and the Churches have left them to starve and die; can't something be done for them?"

Attention was beginning to be paid to the singing of the Sunday Schools about this time and we find new song books springing up, and unfortunately many of the poorer kind seem to continue to spring in this good year of 1916. A long article appears in the Advocate in 1863 on this subject. I quote several paragraphs because of their counsel, much of which is good even now: "The question arises, What shall we sing? The first essential characteristic of a Sunday School hymn is that it must be adapted to the comprehension of children. Children have great sensibilities and imagination but little intellect. In general we would exclude from the Sunday School at least for the most part, the contents of our Church hymn books, because they are not well adapted to children, these hymns being written with special reference to adult minds. Again a child's hymn would be more effective if put in subjective form. Much of the power of Charles Wesley's hymns arises from their subjectivity. In selecting hymns for the Sunday School we would have them fulfill these several provisions of a song: viz.—Songs of devotion, songs in praise of the Sunday School, miscellaneous pieces embodying various Christian experiences and emotions, and an abundance of songs relating to heaven."

In 1866 the Annual Conference Sunday School Committee refers to the importance of instructing children in vocal music.

It is likely that this was the real beginning of the emphasis upon singing classes which were so popular in many communities for so long and continue to be in some places even now. It is in accord with historical facts to say that these singing classes have been the means of bringing many people into the country Sunday Schools, some of whom perhaps would not have been otherwise brought in; but it is also true that they have been the means in some instances at least, of driving out the educational ideal in school after school. Many schools today will give not more than five minutes to Bible study or reading, whereas they will give forty minutes or an hour to

singing; and where this is true, the songs are generally found to be of that giddy type which is properly classed as "sacred rag time."

In the *Raleigh Christian Advocate* of 1868, Rev. H. T. Hudson, writing editorially, makes an appeal to pastors to provide something in their sermons particularly for children and suggests that "three minutes allotted to the children in every sermon would surely be little enough time to give them when you reflect that the fast flying hours and days are bringing them to be, almost before you are aware, the men and women, the fathers and mothers of society."

This probably takes rank as the first effort to establish what we now know as "Junior Congregations" or kindred organizations.

Dr. Hudson in the issue of March 25, 1868, writes again on the subject of Sunday Schools, and his words show that North Carolina leaders had caught the spirit of the times which gave to the Sunday School world John H. Vincent, B. F. Jacobs, Edward Eggleston, the Uniform Lessons and the beginnings at least of Teacher Training work. His words have the true ring; hear them:

"It seems to us that half of our preachers and people are asleep to this great interest of the Church. If they are doing anything to build up this nursery of the Church, they do not let their left hand know what their right is doing. . . . In our judgment, the most beneficial event in the later history of the Christian Church, next to the Reformation itself, is the introduction of the Sunday School. If we could at this time speak with the voice of a trumpet to all Churches of this nation, our message would be 'Take Care of the Sunday School,' for this is the message of Him who said 'Feed my Lambs.' Ye pastors of stations and circuits, look to this interest. Why is it that this vital interest is going on at such poor dying rate in your work? Is it because you have failed to preach on the subject as you are charged to do by the Discipline? Is it because you show no interest in such things? Is it because you have not organized a school and put it to work? Remember the commission 'Feed my lambs.' "

Evidence of an early interest in the training of teachers is found in the paragraph quoted from "The Macedonian," which says: "Pastors should manufacture teachers. That is to say they should put their best members first under conviction of duty, and then under instruction. They should inspire them, and train them for the work."

Picnics and excursions are mentioned in the columns of the the *Raleigh Advocate* in May 20, 1868. The following account of an Edenton Street Sunday School picnic sounds as if it might have been written about many occasions held this year: "Then what a scene," says the writer, "Great loaves of cake, oceans of lemonade, a profusion of candies, and indeed the greatest abundance of everything to please the palate and charm the taste. Mr. W. J. Young called the schools to order and Mr. Moses A. Bledsoe made a charming address on 'Searching for Happiness.' "

The Sunday School Committees for 1867 and 1868 both made important reports, such as were in keeping with other items which appeared in print at this time.

The Committee for 1867 consisted of J. S. Long, L. Shell, D. C.

Johnson, L. C. Hubbard and J. M. Ward; the last two named being laymen. J. S. Long reporting for the committee, says: "We are more than ever impressed with the importance of this work. To no period of our history as a Church have our Sabbath Schools been so necessary to our people or so important to the Church. Apart from the great religious interests to be subserved by these schools, they are the only available schools to many of our people. Other Churches are waking up to the importance of this work, and entering with great energy upon it, and if we neglect the children of the Church, they will be led off to other Churches where they will receive instruction and thus be won from us. The Conference should require all our peachers to give special attention to this work and establish a Sabbath School at every appointment on their respective fields of labor. Our Presiding Elders must insist that members of the Quarterly Conference of each circuit give their hearty co-operation to the ministers in charge of the work."

This same year a report appears asking that special attention be given to the organization of Sunday Schools among the colored people.

In 1868 the report states that the year has been one of great progress and development; urges that the pastors give diligent attention to the work, see that the libraries are filled with suitable books, that children are taught to sing and properly instructed in the doctrines and Discipline of our Church, also that celebrations be held on all circuits and that societies be formed wherever practicable for the promotion of the cause. This clause which follows is the forerunner of the legislation which was given to the entire Church in 1906 providing for the appointment of Sunday School Field Secretaries: "Wherever practicable let all Quarterly Conferences at their first session, secure the services of a suitable person to visit all the schools on the charge, and aid in every way possible to promote their success. We also recommend that at some convenient place a convention be held to take into consideration our Sabbath School interests and adopt the best methods for organizing and conducting Sabbath Schools. We think the importance of this work would justify the appointment of one of our most efficient men to its agency."

The name of James Reid appears in the Journal as having been appointed to this work. On motion of L. S. Burkhead, a committee consisting of H. T. Hudson, J. H. Dally, Dr. D. R. Parker and James Reid, was appointed to make arrangements for a Sabbath School convention. This year we find 419 schools; 2,518 officers and teachers; 17,482 pupils. James Reid is again appointed to the position of Field Agent. The Journal makes note of the formation of the North Carolina Conference Sunday School Society of the M. E. Church, South. This Conference met in Raleigh September 16, 1869. The report of the Committee refers to Eggleston's Teachers' Manual as an excellent guide in the management of Sunday Schools. Evidently there had been some movements to begin a Sunday School paper within the bounds of our own territory as the report adds: "Our judgment is unfavorable to establish a Sunday School paper in our bounds."

In the *Raleigh Christian Advocate* of 1869 a writer signing himself "Aspen Grove," says: "All admit the utility of the Sunday

School as the nursery of the Church. But how often is it asked with a sort of squeamishness, which indicates doubt: "Can we have a Sunday School? I answer with emphasis, Yes. But will you? More doubtful that depends on circumstances. Let me ask, are you ready, willing and anxious to make the sacrifice and perform the labor necessary to success? Some people prepare for failure and defeat in advance, and tune their lips to sing the funeral requiem of the school before it begins to breath. But you say, we have tried so often and failed. I answer, Yes, and must always fail unless you change your mode of operation. Your plans are defective, you have not properly adjusted the machinery, or you need more power to keep it in motion. You ask, How can we be successful? The answer is plain and simple: Be determined to succeed. Go to work with energy and vim. Let all see that you are in earnest and I assure you that your school will not disband or drop to pieces in two or three months, but shall live and prosper to bless your children."

In 1870 we find in the Journal that "W. H. Bobbitt, A. H. Merritt, W. S. Black, W. S. G. Andrews were appointed delegates to attend the Sabbath School Convention, to be held in Nashville, Tenn. Reserves, E. A. Yates, John R. Brooks, R. P. Troy, W. M. Parker."

This year the names of James Reid and S. Leard appear as having been appointed Sunday School agents. W. M. Roby as chairman of the committee submitted a ringing report which deserves to be recorded herein as one of the papers which marked a new era in the North Carolina Conference Sunday School work.

"There is no interest," he says, "touching the well being of society which commends itself more tenderly to our regards and the fostering care of the Church than the Sunday School interest. Upon this subject there can be but one sentiment and one voice among truly enlightened Christians.

"Our ministers need stimulating. Our people need enlightening. Our children need encouraging. We need combined systematic action. We must have it.

"In hope of meeting the demand of the Conference two years ago provision was made for a Conference Sunday School Convention. This Convention met but the attendance was painfully meager, indicating that a ripe interest was not felt on the subject. This Convention organized a Conference Sunday School Society which has held several meetings and enrolled a large number of members. Beyond this it has accomplished little. Its efforts have proved almost a failure. We will not pause to indicate the causes of this failure, but rather what we believe will prove at least a partial remedy.

"We recommend the following resolutions:

"1. Resolved, That we request the Bishop to appoint a Sunday School agent or agents, who shall travel through the bounds of our Conference and operate under the direction of the Conference Society.

"2. Resolved, That hereafter at each session of the Annual Conference, the afternoon and night of Friday shall be appropriated to the business of the Conference Sunday School Society and the discussion of Sunday School interests in general.

"3. Resolved, That we earnestly recommend to our people to procure and use our Sunday School literature. We call special attention to the Sunday School Visitor whose merits are already patent and to the teacher's and lesson papers soon to be issued from our Publishing House.

"We learn from Rev. James Reid, our Sunday School agent for the present year, that he has operated without remuneration in this department as his health and opportunity would allow and that he is willing to continue in the same work as the Lord may give him strength."

In 1871 "Question Twenty was suspended to hear the report of S. Leard, Sunday School agent; the report was read and referred to the committee on Sunday Schools." A committee of twenty is named this year. The report of the committee was read, amended and adopted by a vote of 41 for it and 31 against it. Just why this heavy minority voted against the report is not known, unless it was that the second section urged the adoption of the Uniform Lesson System, just then being published for the first time. In this section we find the names of our Sunday School periodicals as follows: The *Sunday School Magazine*, *The Visitor* and *Our Little People*. The section also urges that no school suspend operations during the winter months, "but be continued in vigorous operation the year round; also that the pastors use all possible means to procure the most efficient teachers and superintendents as the most reliable means of permanent success." The report recommends the reappointment of James Reid as Sunday School agent again.

In 1872 the report of the committee says: "The Uniform Lesson System meets with general favor in our best schools; time, patience and effort on the part of the preacher will secure their adoption." It is in order to ask if it is to be through the same means that the International Graded Lessons are to be finally brought into use in our present-day schools? The objections made today to the Graded Lessons were made in 1872 to the Uniform Lessons, but we find the new system winning its way on its merits, just as the Uniform System won its way.

An evidence of the increasing part which laymen had in the affairs of the Church is found in this paragraph: "We gratefully acknowledge the activity of our lay members in this noble work and joyfully hail them as co-laborers in the vineyard of the Lord." It was only a short while before this that laymen had been placed on the Sunday School Committee at all.

In 1872 there were 584 schools; 3,427 teachers and officers; 25,014 pupils. At the same time there were 49,000 Church members. The total white population within the bounds of the Conference was 554,841; there was one Church member for every 11.4 population and one Sunday School member for every 22.4 population.

In this year Rev. James Reid who had been Sunday School agent since 1867, was elected Superintendent of Public Instruction for the State, but died before entering upon his duties in that capacity.

In 1872 the Conference course of study contained no book dealing with the subject of Sunday Schools. The course today consisting of

thirty-five books contains only one book on this subject; and, while that is a most excellent one, it is not a book on administration. Have we advanced very far in this particular in the forty-four years?

Referring to the periodicals of our Church at this time, we find that the *Teacher's Magazine* cost $1.00 per annum; *The Visitor* was issued in weekly, semi-monthly and monthly parts. *Our Little People* was a monthly publication and could be divided so as to furnish the little children with a two-page paper four times a month. The following caution is noted in a paper by the Sunday School Editor: "If you don't want Methodist doctrines and ways taught in your schools, you had better not take these papers or use these lessons. The editor is a Methodist and believes that there are just as many reasons for having Methodist Sunday Schools as there are for having Methodist Churches."

We find column after column of the *Raleigh Christian Advocate* of 1872 devoted to the Sunday School cause. J. B. Bobbitt and H. T. Hudson were the editors. Several quotations are cited by them to show what their conception was of a Sunday School. For instance they quote: "The province of the Sunday Schools is to conduct the rising generation on a mental tour through the wide extended kingdom of inspired truth," and "The Sunday School is a systematized means of bringing the youthful population to Christ, in bringing them along the way of repentance, faith, love and obedience."

In the issue of May 9, 1872, an account is given of the annual meeting of the Conference Sunday School Society. Revs. E. W. Thompson, L. S. Burkhead, E. A. Yates and Mr. Robert L. Gray had places on the program.

On June 12, 1872, editorial commendation of Edenton Street Sunday School under the management of Rev. A. W. Mangum, Messrs. W. J. Young and D. W. Bain, is noted.

On July 3, of the same year an editorial appears urging the necessity of Sunday School work.

In the report of the committee to the Annual Conference of 1873 the pastors are urged to use their best efforts to keep their schools running through the winter "thereby keeping up connection in our Uniform Lessons and rendering them more effective."

At this Conference session, record is made of the fact that a memorial went up from the North Carolina Conference to the General Conference meeting at Louisville, Ky., asking that a law be enacted whereby the Sunday School Superintendent should "be nominated by the preacher in charge and elected by the Quarterly Conference annually." J. R. Griffith was chairman of the committee. This legislation was adopted and is the rule for us as specified in the Discipline ever since that time.

That year shows that there were 22,513 volumes in the libraries, with a value of $3,676.

Incidentally it should be mentioned just here that the Conference Historical Society was formed this year, the Conference being in session at Goldsboro.

There were in the Methodist Episcopal Church, South, in 1873, 7,019 schools, with 48,530 officers and teachers, and 321,572 pupils.

There were 28 more schools in this Conference that year than in any other Conference in the connection.

In 1874 on motion of Rev. L. S. Burkhead, Rev. Wm. H. Bobbitt was elected Corresponding Secretary of the Sunday School Society. In this year's report the following resolutions were included and adopted:

'Resolved, That this Conference do urge upon every preacher immediately upon going to his appointment, to make an effort to supply every Church with a good stove and a Sabbath School library, and make such improvement as may be necessary to the comfort of the children. . . . And we also urge on preachers and intelligent laymen to organize Bible classes wherever it be possible and to teach those classes on Sunday or week-day nights with special reference to their becoming teachers."

This resolution calls to mind the writings of Dr. Atticus G. Haygood on the subject of "Stoves as a Means of Grace." It also points clearly to the fact that North Carolina Methodism was fully abreast of the times in looking toward the day when organized Bible classes and Teacher Training classes should arrive.

In 1874 there was a decrease of 331 teachers and 1,003 pupils in this Conference, while at the same time there was an increase of 21 schools.

In 1875 the Committee report recommended special meetings at each District Conference in the interest of Sunday Schools: also that Sunday School Conferences be held in each pastoral charge under the direction of the Quarterly Conference; that ministers and teachers have their attention called to the importance of blackboard instruction in the Sunday School and that they be encouraged to use them.

In 1876 S. V. Hoyle as chairman of the Committee made a very full report, some extracts from which are here given:

"It (the Sunday School) is almost universally regarded as the pious nursery which is to furnish the Church with an intelligent, exemplary and efficient membership. Indeed it is the prolific seed bed from which are to be taken thousands to tender plants to beautify and adorn the garden of God. It is the opulent mine from which the precious ore is to be collected, refined and coined to enrich the pious treasury of the Church of the world's Redeemer. . . . We suggest that all the children under our care be trained to the observance of Christian liberality; that each pastor see that mission schools are established in communities at a distance from the Church when practicable; that the Sunday School ought to embrace not only the children and youth, but also all adults in each congregation; that when the Sunday School exercises come in conflict with the attendance of scholars and teachers upon divine service, the Quarterly Conference as a Board of Managers should take such steps as may be necessary to correct the evil."

In the Journal of proceedings for November 29, 1878, is found this note: "Geo. F. Round was appointed to make collections and take subscriptions for our Sunday School publications." The report that year recommends "That the Conference elect a corresponding secretary to represent the Sunday School interest of our Conference

to the Sunday School editor elected by the General Conference and beg leave to nominate Rev. J. J. Renn to the office."

Union schools come in for a rap by the Committee in 1879; a section of the report reads as follows:

"Your committee offers no encouragement to the forming of union schools, but earnestly call upon pastors and people to put forth all reasonable exertion to establish schools in each neighborhood where ten persons can be brought together."

The catechism is endorsed this year along with Uniform Lesson publication as for several years past. This year there were 771 schools with 4,905 officers and teachers and 37,244 scholars. The work of the International Sunday School Association receives the endorsement of the committee also.

In 1880 mention is made of the one hundredth anniversary of Sunday School work. Note is made in the Journal of resolutions thanking Henry and E. J. Lilly, of Fayetteville, for their generosity in building during the year a most attractive Sunday School chapel at a cost of $2,400 and presenting it to the Conference. Mention is made of the papers being used in our schools at this time, these being the *Sunday School Teacher's Magazine*, *Lesson Quarterlies*, *Sunday School Visitor*, *Our Little People* and *The Infant Class*. Song books advertised at that time were "The Gem," "Amaranth" and "New Life." This year J. J. Renn was appointed Conference Sunday School Agent, but as his name appars in the appointments as being stationed at Thomasville in charge of the Thomasville and High Point work, it is likely that his work corresponded more to that of the Secretary of our Conference Board of today rather than to the work of the Field Secretary.

In 1881 a complaint which is frequently heard in some quarters today is noted, namely, that some people are observed leaving Sunday School and not remaining for the preaching service. To discuss this question is not within the province of the present paper, but suffice it to say that neither pastors, teachers, superintendents, pupils or parents are blameless in the matter.

In 1882 pastors are appeal to appoint "young, pious, active and efficient men" as superintendents. Weekly teachers' meetings are urged.

In this year the first regularly appointed Quadrennial Sunday School Board was appointed as provided for in the Discipline at that time. The following were the members of the Board: E. A. Yates, John W. Hayes, V. A. Sharpe, W. F. Stroud, J. J. Renn, O. W. Carr, W. S. Creasy, R. R. Crawford, M. V. Sherrill, M. O. Sherrill, J. W. Jenkins, B. F. Dixon, W. S. Rone, T. C. Smith, J. W. North, W. C. Doub, W. I. Hull, W. J. Parker, L. S. Burkhead, W. F. Korneagy, W. L. Cuninggim, E. A. Thorne, J. H. Gordon, J. F. Norman.

On motion of R. O. Burton, the Sunday School Board was requested to report to the Conference the time for holding a State Sunday School Convention. The committee appointed for this purpose met and organized with E. A. Yates as chairman and J. J. Renn as secretary. They reported that for lack of time they were "unable to prepare a properly constituted Conference Sunday School Convention

and therefore recommend that the matter be left for the ensuing year to the District Conferences and at the next Annual Conference the Board will have a proper plan digested for adoption." There were 762 schools reported that year, with 4,943 officers and teachers, and 42,196 pupils.

In 1883 the committee made a report providing for a plan of District Sunday School Conferences, which seems to have been a step in the direction of the splendid organizations now provided for under the plan of the General Sunday School Board. The next year each district reported having held a meeting along the lines suggested by the committee.

In 1885 the name of Rev. R. F. Bumpas takes the place of Rev. V. A. Sharpe as a member of the Board. James Wilson presented a resolution passed by the Warrenton District Conference requesting the appointment of a Sunday School agent for this Conference as contemplated in answer to question 2, paragraph 60 of the Discipline. No evidence of such appointment is found.

In 1861 the new Quadrennial Board is announced as follows: Clergy—J. E. Thompson, chairman; J. H. Hall, J. D. Buie, W. L. Grissom, W. M. Bagby, J. C Hartsell, secretary; Alpheus McCullen, J. T. Lyon, R. L. Warlick, P. L. Herman, T. P. Ricaud, B. B. Culbreth, J. C. Thomas. Lay: J. W. Hayes, J. H. Southgate, C. H. Ireland, G. C. Montgomery, G. W. Sparger, J. W. Biggerstaff, W. H. Phifer, J. M. Lamb, D. B. Nicholson, J. W. Bryan, John Hadley, E. C. Glenn, I. L. Wright.

In the report for 1886 is found the following: "Resolved, That we will use our influence to secure the contribution of ten cents per capita by our Sunday School children, to be devoted to the payment of our missionary debt." The report makes mention of District Sunday School Conferences, Circuit Conferences and Children's Day. All along there is commendation of our literature, but a call for more emphasis is upon doctrines. A special table appears for the Sunday School statistics this year; it shows that $10,080 was raised by the Sunday Schools for all purposes; $874 of this was given to missions.

The desire for separate meeting places for the Sunday School as expressed in 1887 was not primarily for the benefit of the school, but that "they may in no way interfere with the Church services."

In 1888 appears this significant paragraph in the report of the Committee on Church Property: "The time has come in the history of our Church when it is necessary that we should have in our cities and towns, rooms especially furnished and equipped in order to insure the largest measure of success in the Sunday School work."

In 1890 the new Quadrennial Board was appointed as follows: Clergy: A. R. Raven, chairman; L. L. Johnson, secretary; J. T. Lyon, F. B. McCall, J. G. Johnson, J. G. Nelson, J. O. Guthrie. Lay: G. S. Prichard, J. H. Southgate, J. M. Lamb, D. B. Nicholson, J. W. Bryan, J. F. Norman, John Hadley. The Conference boundary had been changed that year and the report shows that there were 564 schools, 4,186 officers and teachers, 34,088 scholars. The sum of $354 was raised that year on Children's Day.

In 1891 two members were added to the Board, these being J. E.

Thompson and C. W. Bynum. Nothing of particular note appears in 1892.

In 1893 a very important memorial went from this Conference to the General Conference asking that a parent Sunday School Board be created to take the place of the General Conference Sunday School Committee, and that the parent Board be directed to prepare a course of reading and study for Sunday School teachers and older scholars. Another memorial was presented, coming from the Durham District Conference and looking to some changes in the manner of electing superintendents and teachers and in supervising the work, but it failed to pass the committee on memorials.

The new Quadrennial Board appointed in 1894 was constituted as follows: Clergy: F. B. McCall, T. J. Gattis, W. J. Crowson, J. O. Guthrie, J. G. Johnson, J. T. Lyon, J. D. Pegram, R. P. Troy, J. R. Sawyer. Lay: J. P. Hunt, James Fitzgerald, J. M. Lamb, W. B. Harper, Dr. J. L. Nicholson, W. L. Arendell, J. Y. Olds, G. S. Prichard, J. M. Benson.

In 1895 the Board offered to donate funds not in excess of $50 to schools having no library, conditioned on the school receiving such aid raising an equal amount.

In 1896 it was urged that provision be made for holding a joint Conference of Sunday School and Epworth League workers.

In 1897 Dr. James Atkins, Sunday School Editor, and Dr. L. F. Beaty, assistant editor, were present at the Sunday School anniversary. The report of the Board shows that there were held that year four district and seventeen circuit Sunday School conference. Children's Day observance and offering are referred to.

The Quadrennial Board appointed in 1898 was as follows: Clergy: J. T. Draper, T. J. Gattis, W. H. Puckett, W. W. Rose, J. W. Martin, W. J. Crowson, R. H. Willis, J. Sanford, F. B. McCall. Lay: Geo. S. Baker, W. H. McCabe, C. W. Bynum, J. T. Johnson, J. L. Nicholson, G. S. Pritchard, J. M. Leigh, D. B. Zollicoffer, L. G. Roper.

In 1899 Children's Day offerings amounted to $283.00.

In 1900 there were 610 schools; 5,007 officers and teachers; 39,148 scholars. The schools paid $2,705 for missions that year and $251.66 for Children's Day.

In 1901 Dr. James Atkins made a Sunday School address before the Conference. It is in this year that the name of L. G. Roper first appears as treasurer of the Board; he continued to hold this position with rare faithfulness until his death in 1915. In 1901 first mention is made of the Teacher Training Circles which were beginning to be formed and the next year the coming of Prof. H. M. Hamill in the interest of this work is noted.

Properly speaking it is in 1902 that the new era of Sunday School prosperity began in this Conference. In that year the Home Department is first mentioned in our records; Teacher Training Circles are reported and new emphasis is laid upon Children's Day. The Quadrennial Board appointed that year was as follows: Clergy: K. D. Holmes, chairman; J. A. Daily, J. Sanford, L. S. Etheridge, J. J. Porter, W. H. Townsend, L. L. Nash, H. A. Humble, W. E. Hocutt.

Lay: B. W. Ballard, J. A. Long, C. W. Bynum, F. L. Bundy, W. B. Cooper, Secretary; G. S. Prichard, G. D. Best, T. W. Mason, L. G. Roper, Treasurer.

The first mention of the Cradle Roll Department in our Conference appears in 1903. In this year the request is made for the appointment of a District Sunday School manager to co-operate with the members of the Board residing within the districts. The plan evidently met with little success.

The presence of Dr. James Atkins and of Dr. H. M. Hamill, Superintendent of Teacher Training, is noted at the Conference of 1904. Plans for an institution to be held in the summer of 1905 were tentatively announced. The meeting was held at Wrightsville at the time appointed and met with such favor that similar meetings were held in 1906 and 1907 at the same place.

In 1906 the Quadrennial Board was appointed. The following were named: Clergy: W. P. Constable, K. D. Holmes, E. R. Welch, J. A. Daily, H. A. Humble, F. A. Bishop, W. E. Hocutt, B. E. Stanfield, J. W. Bradley. Lay: G. S. Prichard, chairman; J. A. Long, W. B. Cooper, sceretary; B. W. Ballard, C. W. Bynum, R. B. Boyd, L. G. Roper, treasurer; C. S. Wallace, F. L. Bundy.

In 1902 Mr. W. B. Cooper had been elected secretary of the Board and it is interesting to note how the Children's Day offering steadily increased during the two quadrenniums in which he served in that capacity. In 1902 the offerings were $300; 1903, $500; 1904, $800; 1905, $1,000; 1906, $1,100; 1907, $1,350; 1908, $1,519; 1909, $1,694. In the last named year every charge reported an offering for Children's Day and this record has been maintained every succeeding year since that time with the possible exception of one or two charges. No small part of the credit for this record as well as the record of many other advanced steps is due to the man who has served the Board and the Conference so unselfishly for eight years as secretary and six as chairman; I refer to Mr. W. B. Cooper, of Wilmington. He has in season and out of season put much of his own money, time and consecrated interest into the Sunday School forward movement of the North Carolina Conference. There is one man in the bounds of this Conference to whom we owe quite so much.

The first mention of employing a full time Sunday School Field Secretary who should carry on the work as it is contemplated today is in the report of the Board of 1906. The recommendation was made several successive years before the appointment was actually made. In 1909 Dr. W. B. North, one of our ablest and most highly esteemed pastors, was appointed to the field and after a year of earnest work he returned to the pastorate. In November, 1911, the writer was called to take up this work, and it has been my joy and task during these five years to labor with the Quadrennial Boards of 1910 and 1914 and through them with the presiding elders, pastors, and people. The two Boards appointed during this time were as follows:

1910: Clergy: A. L. Ormond, Wm. Towe, V. A. Royall, J. H. Frizelle, J. L. Cuninggim, H. A. Humble, J. W. Bradley, J. H. Shore, W. E. Brown. Lay: J. A. Long, L. G. Roper, Treasurer; J. B.

Atwater, C. S. Wallace, E. J. Cheatham, J. W. Moore, C. G. Moore, C. F. Bland, secretary; W. B. Cooper, chairman.

1914 (Present Board): Clergy: Walter Patten, V. A. Royall, J. H. Shore, H. A. Humble, J. H. McCracken, B. E. Stanfield, William Towe, E. H. Davis, J. M. Daniel. Lay: W. E. Sharpe, L. G. Roper, treasurer; J. B. Atwater, C. S. Wallace, E. J. Cheatham, E. H. Gibson, Dr. M. Bolton, C. F. Bland, secretary; W. B. Cooper, chairman.

Mr. Roper having died during the summer of 1915, Mr. C. R. Pugh was appointed that year to succeed him; Mr. E. J. Cheatham was elected treasurer of the Board. In 1916 Mr. C. F. Bland moved from the bounds of the Conference and his successor is to be appointed during the session of Conference about to convene.

In 1909 Dr. H. M. Hamill was present at the Conference session. In 1911 a mid-summer meeting was held at Trinity College for Sunday School workers; Dr. Hamill, Mrs. Hamill and Rev. C. D. Bulla, the newly elected Superintendent of the Wesley Bible Class Department, were present as the visiting speakers.

In the spring of 1913 the first special Sunday School edition of the *Raleigh Christian Advocate* was published and among articles published was a personal letter to the writer from the late distinguished Bishop Alphus W. Wilson, in which he magnified the Sunday School and the home as the great agencies at work in the formation of the character of the youth of the land.

In 1914 the General Conference at Oklahoma City enacted the chapter which is destined to advance Sunday School interests more than all previous legislation combined.

The rest is recent history. The past five years have witnessed a steady growth and advancement along all lines of the work; membership, finances, gifts to missions and support of other benevolences by Sunday Schools, and particularly by organized Bible Classes, have increased steadily; but beyond these things have been the inauguration of systematic plans for the general building up of the schools in such matters as improved equipment, training of teachers, organization of the districts, formation of Wesley Bible Classes for adults and teen age members and a general setting up of the Standard of Efficiency for schools in country, town and city.

Three notable things stand out and will be worthy of note by future historians of North Carolina Conference Sunday School history. These things point with raised hands to better things and tell of the coming of a glad tomorrow for this good people, who are generous, kind, co-operative and to whom this historian owes no small debt of gratitude for many fine courtesies and opportunities of service during the past five years. These three things are:

First. Effective District Sunday School organizations with the Presiding Elders as leaders, supported by a strong staff of volunteer workers, holding the positions of president, vice-president, secretary, treasurer, superintendents of Wesley Bible Classes, of Teacher Training work, of Elementary work and of Home Department work. The work being done by many of these men and women is already noteworthy.

Second. The formation of the Wesley Bible Class Federation at

Hay Street, Fayetteville, January 19-20, 1916, when more than 300 of the choicest workers of our Church came together as representatives of the Wesley Bible Classes of the North Carolina Conference. Plans were then made which have proved to be effective and will become more so after the next meeting of the Federation which is called to meet in April, 1917, in the city of Rocky Mount; the city which gave to the Federation its first president, Capt. W. H. Newell.

Third. The launching of plans for the training of Sunday School officers and teachers in our Church schools and colleges. This work has been carried forward sufficiently already to make sure of its permanency and ultimate success. The work at Trinity College under the leadership of President W. P. Few, Prof. W. W. Peele, Dr. E. W. Knight and Prof. E. C. Brooks is being taken note of throughout Southern Methodism. One hundred and forty-six students are this year engaged in the Standard Teacher Training Course of the Church; this is in addition to the three hour course which naturally has a limited clientele at this time, but is destined to grow in power and patronage.

Looking back for one hundred years and seeing the hills which our people have climbed in matters of equipment, lesson courses, teacher training, organized Bible class work, evangelism and the other things which have been striven for, shall we not feel afresh that the spirit of Francis Asbury continues to ride in Carolina and that his fondest dreams as preacher, teacher and prophet are being realized as we obey with gladness, with zeal, intelligence and consecration the command of our Saviour who said, "Go ye therefore and teach all nations, and lo I am with you always even unto the end of the world?"

George Washington Ivey

REV. MARION T. PLYLER*

FOR a full half-century among the plain yoemanry of Western North Carolina moved a brave yet gentle circuit-rider with body of oak and heart of gold, known to thousands, at his death, as "Uncle Ivey," but known to us in this paper as George Washington Ivey. Without a break and without a stain, that strong body and knightly soul passed through fifty-two years of devoted service, filled with heroic deeds and heaven-born aspirations. No road was too rough, no day was too cold, no congregation was too small to keep back this itinerant Methodist preacher, and he went with a cruse of well-beaten oil. But better still, at all times George Washington was so genuine and true that men trusted him without reserve and received him again and again as a man sent from God. The common people heard him gladly and quoted his words long after he had passed on. Even unto this day, in places where he labored, St. Paul is not quoted as often as he.

A body built for strength, slightly stooped, and weighing around two hundred pounds; a large, full, square-built face, with high-arched forehead and deep set eyes; a wide mouth and a ruddy countenance, betokening health and fine vigor, differentiated George Washington Ivey from the crowd. Once he moved or spoke, his individuality became the more pronounced. The tones of his voice and the unexpected turn of a phrase caught the ear. Soon the impact of his personality left men feeling that he was in a class all his own. The odd melted away into the unique and the unique became the effective. Often one sally of his wit would puncture a sham, and one thrust of his rapier would leave an antagonist prostrate by the way.

George Washington Ivey, son of Benjamin Ivey and Mary Shankle, came of a good, substantial stock, and grew to manhood among a sturdy, industrious, God-fearing people. Inevitably, both heredity and environment had much to do with the making of the man. These, along with a unique personality, render possible the life-story before us.

The Iveys can trace their ancestral name back to the Norman name "St. Ivo," in France. The St. Ivos went across to England with William the Conqueror, and afterwards became the Iveys, the Ives, the Iversons, etc. The Ivey crest and coat of arms have a place in the books, and are in possession of some members of the family. By the time of the American Revolution, the Iveys were playing no mean part in North Carolina. Jacob Ivey, David Ivey, Reuben Ivey, Elisha Ivey, and Henry Ivey served in the North Carolina Line. Curtis Ivey was promoted to lieutenant February 1, 1779; later he filled positions of trust, in 1788 being a member of the Convention at Hillsboro.

Owing to the decided indifference toward anything English and the little care given to the preservation of family records, we have

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not been able to follow the Ivey line back of the Revolution, though the presumption is in favor of one common ancestry in the settlement about Norfolk, Virginia.

In the report of the first census (1790), Benjamin Ivey, of Randolph County, North Carolina, had a family of eight. This Benjamin Ivey is buried in an old country burying-ground near Farmer, Randolph County, North Carolina. Of his children we know the names of four: Kinchen; Rebecca, who married Thomas Kerns; Benjamin, who settled in Stanley (Montgomery); and Isaac, who migrated to Louisiana and died there.

Benjamin Ivey, of Stanley (Montgomery), born in 1800, married Mary Shankle, daughter of George Shankle, and spent his days in Stanley. Three sons and four daughters filled with joy and a sense of obligation the home of Benjamin Ivey. Elizabeth, the oldest, married Martin Carter, of Mount Pleasant; Sarah joined her future with Rev. L. A. Whitlock, of Stanley, an honored local preacher; Mary listened to the wooings of A. Simpson, of Salisbury, North Carolina, as did her sister, Annie, to Moses Dry, of Cabarrus County, North Carolina. Isaac Tyson, the youngest, died in the Civil War; John Reese left a large family in Stanley to cherish his memory; and George Washington went out to spend and be spent as an itinerant Methodist preacher.

Benjamin Ivey, strong of body, weighing more than two hundred pounds, devoted to his church, being an exhorter in a day when the office counted for something, an esteemed and well-to-do citizen, owner of a few slaves (as was his father before him), closed a useful life in 1858, honored and respected by a large circle.

Mary Shankle, daughter of George Shankle, the wife of Benjamin Ivey, belonged to a robust, prosperous, and influential family. George Shankle, born in 1754 in North Carolina, of German parentage, served in the Revolution. On January 7, 1833, a pension was allowed him for service rendered as minute man and soldier during the war. Two of his sons, Henry and Levi, the latter a local Methodist preacher, counted among the well-to-do, and honored for their lives of probity and influence, lived well into the last century.

So, when Benjamin Ivey and Mary Shankle met and married, two vigorous life-currents joined to blend into one stream of influence across the years. Though many of the dates incident to the family happenings have escaped the chronicler, we need not be ignorant of the main current of events. In the eternal order, and certain as the inevitable, is the outflow from such a well-spring.

No proper estimate, however, can be made of George Washington Ivey without holding well in mind the character of the people among whom he grew to manhood and the sort of folks to whom he ministered for a full half-century; for the best of his life was spent in behalf of a type, found in Western North Carolina, scarcely to be duplicated under the shining sun.

Both the character of the country and the qualities of the people contributed to the making of a noble breed. Not the nobility of crowns and coronets, but the royalty of character and high integrity

held sway among this people who believed "an honest man is the noblest work of God."

The pioneers found in the wide, rolling, well-watered valleys of the Upper Cape Fear, of the Yadkin, and of the Catawba, and along their numerous tributaries, a wild, luxuriant native flora, the habitat of the red man and the wild animals. The heavy growth of pine, oak, hickory, poplar, gum, and numerous other trees, made a clearing in the woods no child's play. Tough muscles, strong backs, and brave hearts were needed to fell the trees, to keep back the Indians, and to subdue the wild beasts.

Into this land, from Germany, England, Scotland, and Wales, and from Virginia and Pennsylvania, came the people to subdue this promising heath and make it their own. By far the larger portion of those who came were Germans and Scotch-Irish from Pennsylvania. Along about 1750 the migration was in full swing from Lancaster, York, and adjacent counties. They came in swarms by "hundreds of wagons from the northward."

With all the elements for making permanent settlements, they came. The Bible, the school teacher, and the minister, formed an important part of the company. Every available article possible for home and farm was stowed away in the capacious wagons before the caravans moved.

The Scotch-Irish were stern and virile, noted for their hatred of sham and pretense, the foe of oppression and tyranny, subject to no king but God and conscience. The German settlers were industrious and economical, lovers of home and rural life, tenacious of custom and slow to change. These were set down side by side, and both were liberty-loving and God-fearing, a people among whom labor was dignified and honorable in a time when hard labor and unresting toil were the lot of life.

Even in the early days of the subject of this sketch, railroads were not yet and the shallow streams did not permit of boats. Wagons were the only means of communication with the older sections of the coast towns, such as Norfolk, Fayetteville, and Charleston. Life was lived largely independent of the world in general. Utterly impossible, therefore, would it be to estimate properly George Washington Ivey apart from the very warp and woof of this life. To be a citizen of the world, at home under any sky, living aloof from the people of his time, little identified with any special spot of earth, could not be with one such as he, so genuinely one with the rural life of Western North Carolina. Birth, breeding, temperament, and labor made him an organic part of the people among whom he spent his many fruitful years. Every fiber of his being, all the processes of his mind, and the movements of his body accorded well with the motto of the Old North State: "Esse, quam videri." A genuineness free from gloss and pretense marked all the going of his feet, and made effective appeal to those who knew him best.

Along with the condition found and the life lived by the men who pioneered this region must be considered the religious forces at work in all this section, to estimate properly any man who was a normal product of this hardy, heroic, and energetic people. Especi-

ally true is this of George Washington Ivey, who grew up in the Valley of the Yadkin, a region so rich with the traditions of the Methodist seed-sowers since the days of Francis Asbury.

The whole course of the Yadkin and of the Pedee, as it is known in South Carolina, was covered in the early day by the Yadkin, Salisbury, and the Pedee circuits. The Yadkin Circuit, formed in 1780, extended from the Blue Ridge to the South Carolina line. Salisbury circuit was severed from the Yadkin in 1783. The Pedee Circuit appears in the Minutes for the first time in 1786, and it embraced the Lower Yadkin and Pedee valleys, though the preachers of this circuit ranged as far north as Salisbury. So this Montgomery section of the State knew of the labors of all those early pioneers who were appointed to these early wide-extended circuits in the days when the itinerants knew no limits in their labors save the extent of human habitation.

Jesse Lee and Isaac Smith were on the Salisbury Circuit in 1784; Joshua Hardy and Hope Hull in 1785, with Richard Ivey, presiding elder. In 1786 Jeremiah Masten and Hope Hull were on the Pedee, with Beverly Allen, presiding elder. Others, such as Henry Bingham, Reuben Ellis, etc., of whom the world was not worthy, could be mentioned; but these are enough to indicate the character of the early Methodist seed-sowers in the Valley of the Yadkin, making possible the rich, full harvest of these last times.

Randall's is doubtless the earliest preaching-place in the Montgomery section. Asbury makes mention of Randall's. So does Jesse Lee in his journal mention John Randall and also C. Ledbetter. Three miles from this ancient preaching-place near the Yadkin is Zoar, the Church of the Iveys and Shankles. In the early days a log meeting house—supplanted twice by buildings of later date—became the gathering place of the Methodists in this section of Stanley.

We may be sure that Zoar in those far-off days was rich with the traditions of the doings of Hope Hull, of whom Doctor Coke speaks in admiration, saying: "Mr. Hull is young, but is indeed a flame of fire. He appears always on the stretch for the salvation of souls." Yea, more than the early impress of this distinguished young itinerant of Maryland was left in this region, for in this field labored many men of might following the organization of Episcopal Methodism in Baltimore in 1784.

But the heroic labors of the early Methodist preachers do not tell the whole story in this region, so indelibly marked by the footprints of the circuit riders who went everywhere preaching and singing and calling sinners to repentance. Before the zealous gospel-rangers on horseback came were the Presbyterians, who established schools and churches; and also the Germans, with their Bibles and hymn books and catchisms, who held fast to the religion of their fathers. These established themselves at certain centers and did a pioneer work for religion and education. They did not, however, keep pace with the people who spread abroad wherever land could be had and opportunity offered. Consequently, in wide stretches of

the country, educational facilities were poor, gospel privileges few, and the Bible largely an unknown book.

Almost every man of any means had a whisky still, all classes drank, and the usual degradation followed. People were ignorant, superstitious, and given over to vicious living. Too often they were left to themselves, only to sink lower in their ignorance, superstition, and crime.

Strange indeed sounded those earnest, Scriptural appeals made to conscience by the Methodist circuit riders. The people flocked by the thousands to hear them; some would scoff, others would remain to pray. Private houses, barns, school houses, and the groves became the gathering place for the multitudes to hear these men who, in the face of calm indifference and actual opposition, showed such extraordinary faith and heroic undertakings, such untiring labors and dauntless hardihood. The stirring messages in song and sermon, and the shouts and the testimony of the saved, caught the ear of many and filled the land with eager expectation.

The doings of those days left their impress, and the spirit of the times and the traditions of the early victories have not become a spent force. The advocate of the old-time camp meeting days and men who glorify the doing of the years gone can yet be found through all Western North Carolina. Truly the first half of the nineteenth century proved to be through all that country the palmy days for the old-time Methodist preacher and his colaborers, found among men mighty in prayer and exhortation.

So it may be said with the assurance of certitude that forces and influences and traditions, arising out of heredity and environment, and the incidents of the decades, lay back of, and gave significance to, the wonderful career of the young Carolinian of so pure a stock who joined the South Carolina Conference at Wadesboro in 1850.

From the country home, still standing, six miles southeast of Albemarle, N. C., in which George Washington Ivey first faced the morning of life's day, to the honored grave on the hillside, sloping to the sunrise, at Lenoir, N. C., lie seventy-four notable years. Fifty-two of these, without a break, were spent on circuits. In 1900 he missed one appointment, the first on account of sickness in thirty-four years. Up to the last that fine business enterprise and fervent evangelistic zeal, so notable through all the years, knew no abatement, attested by the forty-three years added to the Church and the hitherto unknown record of the circuit's paying out in full on missions. A Sir Galahad was he among the noble and heroic men on horseback who have borne the burden and heat of the day on the country circuits of our Methodism. This knightly soul, who allowed nothing to stay his step or to divert his course, rides well to the front in the ranks of the true successors of Francis Asbury.

To follow, even in skeleton outline, a man for fifty-two years on the road would carry us beyond the limits allowed. Doings by decades can scarcely find a place in this paper. I would, however, make brief note of the first ten years of George Washington Ivey in the South Carolina Conference (1850-1860), for these seem to be

the years in which he was finding himself as an itinerant Mehodist preacher, and most unconsciously setting the pace for the after decades.

Our young circuit rider served, as junior preacher, Union in 1851; Edgefield, 1852; Waterloo, 1853; Pendleton, 1855; as preacher in charge, McDowell, 1845; Monroe, 1856-57; Morganton, 1858-59; Marion, S. C., 1860. During this first decade prior to the Civil War, he was ordained a deacon, January 9, 1853, by Bishop Capers; an elder, November, 1854, by Bishop Pierce. On November 7, 1855, he married Selina R. Neal, of McDowell. These dates indicate the years the young preacher was assigned to labor with his seniors and then allowed to try his apprenticed hand on tasks of his own, as he does the work of the Conference course and starts on the "long walk" with the gracious and helpful companion of all his after years.

A letter, the last before his marriage, written to the bride-elect two weeks before the coming event, is phrased with characteristic reserve, but filled with a tender and loving devotion.

Another letter, dated Monroe, North Carolina, December 24, 1855, written to his young wife at Albemarle, North Carolina, tells of his first round on the Monroe Circuit. This missive breathes the tenderest love, and intimates the painful sacrifice of separation from his bride of six weeks, as he forgoes the pleasures of the Christmas time and the fellowhip with his "home folks" in a loyal effort to do the work assigned him. But these demands, domestic and festive, did not constrain this young circuit rider to loiter in the path of duty or for a pretense personal to neglect a round on his circuit. Strikingly significant becomes this incident in the golden glow of life's sunset.

One need not overtax the imagination to form some general conception of the hard, exacting labor of the modest, untrained young preacher on these big circuits in a day when all were expected to endure hardness as good soldiers of the cross. Doubtless his abiding interest in young preachers and his consideration for them continued to reinforce the memory of his own experience in those trying years.

During the period of the Civil War, George Washington Ivey served Lincolnton, 1861-62; Shelby, 1863-65. Rev. M. S. Davis of the Western North Carolina Conference, then a boy, remembers the "large, well-fed itinerant mule" which their preacher drove. He adds: "Brother Ivey was a noble boy with the other boys." Further testimony from the same source is: "He was always a most welcomed visitor in our home and in the Cleveland homes, because his visits were of the best pastoral type, giving pleasure and spiritual profit to all the family."

The next four years (1866-69) find our itinerant, in the vigor of manhood, serving the first three quadrenniums in and around Lenoir. The impression made on a boy at Blair's school-house, now Cedar Valley Church, by the new preacher that year are recalled by Rev. H. M. Blair, editor of the North Caroolina Advocate:

"The school let out for church service. Soon the new preacher rode up, strong, vigorous, ruddy, in manhood's prime, wearing leggings

extending well above the knees. He dismounted and tied his fine horse. After shaking hands with those around, with saddlebags on his arm, he walked in and announced a hymn. The tones of the voice and the manner of the man seemed strange to the boy; but before the service closed, the new preacher had won not only the boy, but the entire congregation. This grip tightened with the years."

Another of the same circuit, who also joined the Church under this popular preacher, was Rev. D. H. Tuttle, of the North Carolina Conference. Note his striking words:

"With him punctuality was proverbial. Uncle Ivey was there when he said he would be there, both in personal and public appointments. He did not 'stand around' before or after preaching. With sadlebags on his arm, he walked from horse to pulpit, speaking courteously to and shaking hands with those near and others who came to him. After preaching, he mingled more freely with the people, inquiring after the sick and infirm. Soon he was off to dinner with some member of the congregation, sometimes to a well-to-do home, sometimes to a poor one."

Much the same record was made and a like character sustained the thirty-two years following these first two decades mentioned. The average periods of service became longer: 1870-72, Morganton; 1873-76, Lenoir; 1877-80, Rock Springs; 1881, Clinton; 1882, Rutherfordton; 1883-85, Newton; 1886-87, Iredell; 1888-89, Statesville; 1890, Leasburg; 1891-94, Newton; 1895-97, Rutherfordton; 1898-1901, Lenoir; 1902, Caswell, his last. The more than half a century spent on circuits without a break was largely given to the region of the foothills of North Carolina, as becomes evident in this long list of appointments. But these dates do not contain the history of those toilsome days and months and years. That record is nowhere save in the Archives on High. The prayers and sermons and exhortations at camp meetings, in little country churches, and out under the open heavens can never be gathered and given a place in any story, though they live on in lives made better and in the songs of the redeemed around the throne.

To come succesfully through the Civil War, through the orgies of Reconstruction, and through all the hard times so well known in the South, made exacting demands of a circuit rider with a big family to rear. Often receiving less than six hundred dollars a year, the marvel to many was how well "Uncle Ivey" got on. Perhaps Brother Tuttle states the secret:

"'Let nothing be lost' was a life motto with him. Money, time, strength, anything of any measure of value, was carefully saved and put to use. He was an example of economy. On no other basis could he have laid up enough to educate his sons and daughters."

Economy, industry, skill, and good sense aided him in the secular side of life. The same principles that made him a successful preacher, pastor, friend, and Christian worker entered into all earthly affairs with George Washington Ivey. He did not partition his life off into compartments. All life was a sacred obligation to him. In all things he was in co-partnership with God, and in every way looked for God's blessings upon the effort of his hands.

This faithful and industrious circuit rider could do more than preach and pray and exhort, though few could do either of these quite so well as he. His versality was marked. He could cook, were the family sick; mend shoes, did it become necessary; repair the parsonage, if the occasion demanded; and put the premises in shape, wherever he set his hand to the work. He always had a good garden, counting it needed economy to have a fine horse, a good cow, and the best garden in the community. He loved his garden and corn patch, and usually beat his neighbors to snap beans, roasting ears, and tomatoes. He was industrious and a hard worker, and never shirked the worst part of any job in hand.

Naturally, a man so industrious, so genuine, so given to doing the hard and difficult tasks, had a contempt for certain people who make a marvelous pretense and promise of performance. In a sermon he said: "The religion of some folks reminds me of a cornstalk fire —while ablaze, it makes you think it will burn the world down; but go to the place ten minutes later, and you can't find a spark." This characterization is about as apt as that at another time, when he said some members of the Church reminded him of a wheelbarrow: "The only way you can get them to go is to get behind them and push them along."

In this portayal of George Washington Ivey, it must be growing increasingly evident that he did not belong to the common run of mortals, nor did he move on a dead level with the mass of Methodist preachers. He did not belong to the crowd, and was not willing to keep company with those lost in the commonplace. Certain incidents in his life set him apart, and fill us with a desire for more of his tribe. To think that he should protest with eager haste against having the degree of Doctor of Divinity conferred upon him, and that he should positively refuse to consider a good station offered him, passes all understanding. The old saying attributed to Solomon, that "there is nothing new under the sun," went out of date about that time.

Not that he was seeking after notriety by being odd, or that he was making a show of rejecting all honors—for he did represent his Conference in the General Conference at Memphis in May, 1894—but from a sense of unworthiness and insufficiency did he positively push aside the crown. In speaking to one of his most intimate personal friends about the degree of D.D. offered him, he said: "It might spoil me; it certainly would cause more to be expected from me—more, perhaps, than I could deliver." So he declined with thanks, and would not rest until the authorities assured him that the matter had been dropped. As to the station, we will let his presiding elder, Rev. R. M. Hoyle, state the case:

"In 1896, I think it was, his eyes failed, but he went on filling his appointments as before. The roads were rough and his fine horse was full of life. Sister Ivey was uneasy, as were many of us who knew the case, fearing some mishap on the rough roads; but he feared nothing. I talked it over with Aunt Ivey, and told her that I thought I could arrange for him. At his fourth Quarterly Conference, just before Conference, I laid the matter before him, and told him

I had a station that would pay him more than he was getting there, and that the people had asked for him and would be delighted to have him live with them. I called his attention to the fact that Sister Ivey and his friends were anxious that he have a charge where he would not be exposed, at least while his sight was so deficient. He heard all I had to say, and his reply was in these words, near as I recall: 'I love those people up there, but don't send me to a station. I never did that kind of work. I might not succeed in that class of work. Just let me finish my work on the circuit where I began.' I, for a little while, tried to change his mind, but his mind was fully made up; so all I could do was to yield."

A perennial fountain of humor and a ready wit made Uncle Ivey attractive, and at times wonderfully effective. As is too often the case, this characteristic did not mar his character nor render ludicrous his efforts. His rare good sense and genuine Christian instincts saved him from perpetrating untimely jests or of sinking to the level of a buffoon. He was too prudent and considerate in word and deed to be guilty of rash, foolish, or ill-advised speech. Due consideration preceded the words of his mouth. Somehow there was an element of finalty about many of his observations—not much remained to be said. His approach to a discussion from a new angle often ended the argument, so far as he was concerned, and, at times, to the satisfaction of all. Some brethren were discussing the right or wrong of women's preaching. After displaying much eloquence and dispensing no little wisdom, without conviction or change of heart, they appealed to Uncle Ivey for his opinion. He gave it in a sentence: "Brethren, I don't know, but there is one thing I do konw—I know I was not called to stop them."

With the jest or shrewd observation often went a pungent saying one did not care to forget. Among the many, Rev. M. D. Giles is authority for one that should not perish. It so well shows up the absurdity of much sermonizing that it should point a moral, if not adorn a tale. Here is the story:

"A sister denomination in Lenoir, North Carolina, had invited a young divine to come and preach them a trial sermon. He took for his text, 'The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider' (Isaiah 1:3). The young minister gave an elaborate description of the many uses of the ox. He said: 'You can draw great logs with him and carry many burdens upon him, and when he is old and wornout you can fatten and make beef out of him; and you can make mattresses of his hair, leather of his hide, combs of his horns, glue of his hoofs, and you can lubricate machinery with the tallow taken from his meat,' etc., etc. Rev. W. L. Sherrill, of the Western North Carolina Conference, was at that time stationed in Lenoir, Brother Ivey on the circuit, and they both heard the sermon. Next morning Brother Sherrill met up with Brother Ivey and asked: 'Brother Ivey, how did you like the sermon last night?' Brother Ivey answered: 'Well, he had a great many good thing to tell us about the old ox, but in my humble judgment he left out the best part; he never said a word about the tripe.'"

The most hopeless of all failures overtaking any man is for him to fail with his family; this George Washington Ivey did not do. The crowning vision of his life's success is gained from this hilltop. No survey can be made here and now, nothing more than the names called of the notable group who cherish the memory of those two dear souls who carried them from parsonage to parsonage and walked before them with all fidelity, sincerity, and good conscience. As the goings of Abraham could be traced by the smoke of his altar fires, so the little parsonage-homes of Western North Carolina were sanctified by the altars erected there by this servant of God in a later day.

William Parsons, Clara Marinda, Thomas Neal, Mary Rebecca, Joseph Benjamin, Harriet Moore, Emma Lou, George Franks, Lizzie Brown, and Eugene Claywell, were the children. Mary Rebecca and Lizzie Brown died in childhood. Clara Marinda and William Parsons passed away after reaching maturity, the latter being a prominent physician of Lenoir. Six of the family remain, an honor to the name they bear. Thomas Neal edits the *Christian Advocate*, of Nashville, Tennessee.* Joseph Benjamin, of Charlotte, a merchant, George Franks, of Hickory, interested in cottton-milling, and Eugene Claywell, of Lenoir, an electrician, are each to the front in their fields of endeavor. Not one whit behind the sons are the two daughters, Harriet Moore White and Emma Lou Foard, of Greensboro and Statesville, North Carolina. To the white-souled circuit rider and his genuine helpmeet these sons and daughters owe a debt they are realizing more and more since the old familiar faces are no longer with them; and they are coming to appreciate the demand once they thought exacting. The clearer vision gained by experience and distance discloses to them the value of the rigid rounds of their early days.

Rather than an effort to portray the man in the home and to set forth the impression he made on the young, I well let Dr. Edward Leigh Pell, of Richmond, Virginia, speak out of his experience:

"As I began a moment ago to recall Uncle Ivey as he appeared to me in my childhood days, my mind went back to the pictures of Old Testament heroes which we children used to wonder over in the big Family Bible we had in our home in these wondering days. That was not unnatural. It would have been strange if I had not often gotten him mixed with those Old Testament heroes, for it seemed to me he was always behaving like them. He did not do the terrible things they did, but he was always doing hard things and brave things. You could see that he was not afraid of anybody in the world, but it did look sometimes as if he were afraid of having an easy time. He never seemed to know what an easy-chair on the front porch was for. We were living next door, and I have searched my memory in vain to find a picture of Uncle Ivey lolling about and enjoying himself after a hard week's work. He always had a big circuit, and no man worked harder when he was away at his appointments; but when he came back—I may be mistaken, but it seems to me you could always tell when he had just returned home by an

*Since this was written Thomas Neal Ivey has died, in the year 1923.

usual burst of sound coming from the direction of the woodpile. He liked to do hard things. He just lusted for hardship; and he found it. Of no man of his time could it be more truly said that he endured hardship 'as a good soldier of Jesus Christ.'

"I said he was always doing brave things. He was as brave as Elijah. A boy would had a hard time of growing up a coward in sight of Uncle Ivey's home. His moral courage filled the atmosphere. He no more shrank from duty than he shrank from labor. He would no more violate his conscience than he would commit murder. He could feel as deeply as any man I ever knew; yet he never hesitated to crucify his feelings for duty's sake. If he had been a surgeon, I am sure he would have operated on his own child rather than shift the responsibility on anyone else, though he knew that the first stroke of his knife would cut his own heart in two. He could do the bravest thing a father ever did; he could come home to his family after a long absence, and while his heart was yet full of tenderness toward his children he could, if duty required, punish every one of them for any serious lapse of conduct while he was away. I don't think that he ever had to punish them all at one time, but he could have done it, and he could have done it as righteously as a prophet of old, without the aid of anger and solely from a sense of responsibility to his God and a sense of obligation to his children.

"In after years, when I came to know him again, I was old enough to see farther into the depths of his heart; and while the image of Elijah was still there, it was almost transparent, and I could look through it to the image of Him of whom Elijah was the forerunner. And ever afterwards, though his face was still as strong as a giant's Uncle Ivey made me think of Jesus. There was a tenderness in it, in spite of its strength, like the tenderness of a little child, and when it lighted up—

"By the way, did anybody ever see a human countenance light up as Uncle Ivey's always did when he began to talk about the Master and tell how he expected to see him one day face to face?"

A volume is needed to record the numerous incidents and anecdotes, ludricous, humorous, and pathetic, told of Uncle Ivey. Many of these were recited by himself at his own expense to the full, as when he would tell of the good, simple-minded, illiterate old brother who came up after the sermon and said: "Brother Ivey, I sure did like your sermon today. You made it so plain and thin I could see through it."

Most of these stories have been repeated so often that one cannot be sure of the original edition free from all revisions and annotations. But they are all based on facts, and the many versions attest high admiration and affectionate good-will bestowed by a great people upon a noble, true, and godly man. What Abraham Lincoln is to the American people and Zebulon Baird Vance is to the State of North Carolina, as the traditional source and the abiding center of striking incident and ancedote, George Washington Ivey is to the Methodist people of Western North Carolina. They will not willingly let his memory perish or the unique character of his personality die.

Why this wonderful hold on all classes of all the people secured by this Methodist circuit-rider, and, better still, how did he continue to grip them as "with hooks of steel?" He did not lift up his voice in the concourse, and seemed wholly unconcerned about the plaudits of the crowd. The humble Nazarene never more surely sought to escape popular applause than did this lowly follower of Him who went about doing good. At least three notable elements impressed all who came to know and estimate this man of God:

1. A strong, rugged, genuine manhood overshadowed all he did. His candor, his earnestness, his consistency, impressed all. His persistent purity of life and prudent piety in all his religious conduct convinced every one that a consistent, conscientious Christian man bore the vessels of the Lord and broke the bread of life to the people. No barrier hedged him from the folks, and no ecclesiastical vestments concealed him from public scrutiny. Uncle Ivey was willing to be known through, so the people came to know him intimately and to trust him without reserve.

2. A wonderfully fine endowment of common sense and real mental strength commanded respect. This vigorous, penetrating mind and sound judgment saved him from the perils of the superficial and the erratic. Who ever heard Uncle Ivey make a foolish or rash statement in the pulpit or out of it, unless one should consider rash some striking declaration in the pulpit when shouting happy, as with face illuminated, breast heaving, and heart swelling with joy, he exclaimed: "Brother Stamey, I would say glory to God if it split the sky!" That was the ecstatic fervor of the Hebrew prophet with the burning fire shut up in his bones. If that be rashness, make the most of it.

3. The fine point to his observations and the sound sense underlying his humor, without any pride of opinion or undue parade of self, made effective appeal to all who have eyes to see and ears to hear. Moreover, the good-humored way in which he referred to certain well known limitations pleased and amused; as in his reference to singing: "I can do about all Christian duties but sing; and if I get to heaven and there is no one there but the Lord and me, and the Lord wants any singing done, he'll have to raise the tune!"

In this delineation, stress has been placed upon the man more than upon the minister; for back of the sermon must be a wealth of personality, if the sermon is to be more than sounding brass or a tinkling cymbal. Both of these could be found when George Washington Ivey had an appointment to preach. Sometimes he would go in through the window and preach one of his best sermons to an audience of two or three; then again, the house and the yard would be full—but always a telling message. In the words of one already quoted: "Uncle Ivey was a genuinely great preacher—not in the style of the 'eloquent orator,' but in unique originality, forceful earnestness, well-selected words, doctrinal integrity, and permanent results."

At a session of the Statesville District Conference in Mooresville, North Carolina, on Friday, July 18, 1902, at eleven o'clock Rev. G. W. Ivey preached. This was his last sermon before a Conference

of his Church or a representative gathering of his brethren. The memory of that hallowed hour and the heavenly radiance is with me still. His physical eye was dim, but his spiritual vision proved to be wonderfully acute. "The Life and Labors of St. Paul" was the theme. A fine, brief summary of the Apostle's career, a more detailed discussion of his teachings, a vivid picture of his trials and triumphs, with a practical application put with telling point and force, made this a really great sermon. Not great, perhaps, measured by the standards of pulpit eloquence and the demands of literary canons, but great in gospel truth, personal force, and assurance of victory. The tender, illuminating touches dealing with his own personal experience rendered the sermon unforgettable, especially for those acquainted with his more than half-century of loyal, unselfish service, sacrifice and suffering. Personal potency, shot through with gospel fervor backed by heroic doings, spoke that day.

A haunting sense of failure has attended this endeavor to properly delineate the subject before us. The clumsiness of language and the insufficiency of words become apparent in any effort to present a man who had such marked elusive and intangible elements. We miss the tones of his voice and that nameless something about his personality that sets him apart. More than this: the one secret of his power has not been mentioned save by implication. Only those who had the most intimate knowledge knew the abiding secret of this man so at home with the Apostle to the Gentiles that one would have thought that he had been with Paul in the third heaven.

In the prayer-life of this preacher of righteousness, as of every other man of God who has counted for much, is to be found the real source of power and the inspiratoin that sent this White Knight of the Itinerancy on his many rounds of conquest. His son, Thomas Neal, who has many of the noble traits of the father, can best disclose the secret:

"Looking back over my father's life, I find myself most powerfully impresed with what might be called the prayer-element in that life. The simplicity of his faith in God as a superintending personality and as a loving Father was never marred by any of those complex questions which are sometimes allowed to shadow the spiritual vision. He knew the Bible as few men know it. He believed it to be the Word of God, and he threw himself as trustfully upon its promises as a child throws itself upon its mother's bosom. It was not strange, then, that prayer became a vital part of his daily life. It was not held in reserve for spectacular occasions when spiritual circumstances became congested in critical experiences, or when the big waves of trouble and sorrow naturally drove the soul to the protecting shores of faith. Prayer with him was not only a daily exercise, but his daily life—as natural as were the duties that belong to daily experiences.

"I would not pull the curtain (continues the son) and expose to the unsympathetic gaze those daily seasons of communion with God which were held sacred by him, but I must be somewhat definite. No noon passed that had not found him keeping his daily private engagement with his Father. No twilight came that did not find him

enfolded somewhere within the shadows and keeping that engagement. Precious to me is the memory of those far-off days when, after the frugal supper of the parsonage, I saw him absenting himself for a season in a retired room. We children early learned that he had gone aside to talk with God. This was seen by the subdued look on his face as he would call the family to prayer. He would never allow any circumstance, unless it was exceptional and extreme, to prevent this family worship both morning and evening. He was as true and faithful in the exercise of this priestly duty and privilege as any man I ever knew. We children, doubtless, thought at times that he was somewhat rigid in calling us in every time and under all circumstances; but we do not think so now. That faith and that devotion explain to us now that they were but the natural factors of a life truly 'hid with Christ in God.' They have served to explain the victory of that life which was a constant struggle, and which only those Methodist itinerants with a large family to support, in a time when the land was prostrate and the powers of darkness were on every side, can fully understand."

But the journey had been long and rough and the hardships many these fifty-two years going up and down the land, so the time had come for the old circuit-rider to turn his face homeward. Many felt that he ought to remain with them and continue to shed his heavenly radiance as he went preaching the gospel, but God said, "It is enough." He attended his fourth Quarterly Conference at Grace Chapel, November 1 and 2, in his usual health, having met every appointment for the year. At the close of the communion service, he led the congregation in an unusual prayer, even for him. He seemed to be within the gates of the city and talking with God, says his presiding elder, and all were wonderfully lifted by his power. After the services he joined the crowd in the grove for dinner. He went to Ebenezer Church to preach a funeral sermon at three o'clock. He had been preaching about twenty minutes from the text, "Fight the good fight of faith; and lay hold on eternal life" (I Timothy 6:12), when the call came, as he said, "Eternal life is . . ." The sentence never was finished. He was carried, unconscious, from the pulpit to a house near by, and on Tuesday he was removed to the parsonage at Granite Falls. Friday morning, November 7, 1902, the forty-seventh anniversary of his marriage, he passed up to enjoy the "eternal life" on high.

At daybreak he passed, and a dawn more glorious than any across the hills of Western North Carolina greeted his vision fresh from the eternal hills. Batallions of angels, better than any Bunyan ever dreamed of, must have gathered over the mountains that triumphant morning. The old circuit-rider was going home.

When King Arthur passed, Sir Bedivere groaned, "The King is gone;" when the knightly-souled circuit-rider, George Washington Ivey, passed, many felt that he had gone to be King among the uncrowned followers of Francis Asbury who have ridden forth, unlike the knights of old to redress human wrongs, but to spread Scriptural holiness over these lands.

The Early Circuit Riders of Western North Carolina

REV. ALVA W. PLYLER*

I HAVE not written this paper to bestow eulogies upon the first circuit riders, who wrought so well in Western North Carolina, although the temptation in that direction is exceedingly strong. My desire is to give a plain, unvarnished account of these young itinerants who within our borders rode in the forefront of the oncoming Methodist hosts.

The first circuit riders to enter Western North Carolina were the preachers on the Transylvania circuit, a circuit of Virginia that first appears in the conference minutes of 1776. Four years later in May, 1780, the Yadkin circuit with twenty-one members, the fruit of the labors of the preachers of the Transylvania circuit, was established and Andrew Yeargan was appointed to travel this new territory.

The boundaries of the new circuit cannot be located with any degree of accuracy. To the south and west as far as the Florida peninsula and the Pacific Ocean there was not a single Methodist circuit rider at work, and on the east the nearest circuit was the New Hope, formed one year before with its western border little, if any, west of Haw River. Hence on every side except on the North the unoccupied territory stretched away beyond the reach of the most resolute and aggressive itinerant.

Into this vast territory where the first log for a Methodist meeting house hand not been cut, Andrew Yeargan bravely went, and after him in the next few years followed those circuit riders who preached the gospel to every scattered settlement of the hill country and mountains of North Carolina.

At this juncture let us take a glance at the soil in which was about to be planted the Methodist mustard seed that should eventually become a great tree.

Among the early settlers of Western North Carolina the Scotch-Irish must ever hold a conspicuous place, both on account of their relative number and the superior character of these Presbyterian immigrants. On both sides of the Yadkin and at other points in the colony the Germans in great numbers had rooted themselves to the soil. In addition to these English, Irish, Dutch, and representatives of many other European nationalities, were scattered among the Carolina hills. Yet with all these, this section of the country as late as the War of the Revolution, and for a good while after, was sparsely populated and these scattered inhabitants of Piedmont Carolina with the few white settlers of the mountains were subject to pioneer conditions, and un-

Address at the Western North Carolina Conference Historical Society, at Asheville, November 14, 1917.

acquainted with many things that we are accustomed to regard as the necessities of civilized life.

There was not a postoffice, newspaper, or respectable highway in all this section of the country. In 1790 Edenton, Washington, Newbern and Wilmington were the only post offices in North Carolina. As late as 1812 there was not a newspaper published west of Raleigh. The only schools were the "old field schools" with a term ranging from four to twelve weeks and a curriculum of "reading, writing and arithmetic." To these wholly inadequate educational agencies may be added a few classical academies established by the Scotch-Irish, particularly Presbyterian ministers.

In the territory of which I write there was not a city or town, only a few straggling country villages, Charlotte and Salisbury being the largest of these. But Charlotte, twelve years after the Mecklenburg declaration, was a village of only 276 inhabitants—153 whites and 123 colored. The industries consisted of a saw mill, a flour mill, a blacksmith shop and three stores. And this phenomenal growth was the result of an impetus given that good Scotch community by permanently establishing the county seat in 1774, and in 1777 building the Liberty Academy.

The religious needs of the people at that time were provided for only in part. The Scotch communities and the Moravians from the first had been quite well supplied with ministers and churches. The German people at a comparatively early date had built some Lutheran and German Reformed churches, but they were in need of ministers. A few Baptist churches, Grassy Branch in Guilford being the most prominent and influential, were ministering to the religious needs of scattered communities. But great sections of the country were spiritually destitute.

Unto this people living under the conditions as indicated, came the Methodist circuit rider to join with all who were striving to promote Godliness and spread scriptural holiness over the land, but at the same time, to wage a relentless warfare upon every agency of evil.

Andrew Yeargan, first among these itinerants from the standpoint of time, as already noted, probably confined his labors to the Yadkin valley. Among his preaching places were George McKnight's, on the Yadkin River near Hall's ferry. McKnight's became very prominent in early Methodist history. Not only was it a frequent stopping place for Bishop Asbury, but the Conference met there in 1789 and again in 1791.

Mr. Yeargan preached, also, at John Doub's in Forsythe county (then Stokes). Peter Doub in his autobiography says that his father and mother went seven or eight miles to hear Mr. Yeargan preach and after the sermon his father invited the preacher home with them. On his next round a month later he came and preached, then a little while afterward organized a society of six or eight members, two of whom were John Doub and his wife. Doub's Chapel in the same

neighborhood is the present-day representative of that early church in John Doub's home.

Beal's meeting house erected in 1780 or 1781, and, located on the north side of Hunting creek near Anderson's bridge in the northwestern part of Davie County, bears the distinction of being the first church in all that section, if not in Western North Carolina.

Local tradition has preserved the following story of an early incident in Beal's meeting house. After closing a warm and moving sermon, the preacher walked down into the congregation and in the midst of a fervent exhortation laid his hand upon the head of an old man and said, "My friend, don't you want to go to heaven?' Whereupon the stranger with much emphasis replied, "Man, for God's sake go off and leave me alone; I don't live about here: I came from away up in the mountains."

At this same church in a Quarterly Conference, September, 1795, the presiding elder asked as usual, "How much had been contributed for the support of the ministry." Charles Ledbetter, the circuit rider, answered not a word, but in reply held up one pair of socks. Yet the people of that day complained that the circuit riders preached for money.

The Yadkin circuit does not appear in the minutes of the conference of 1781, but one should not conclude therefrom that the work had been abandoned. Frequently in those early days, especially amid the confusion incident to the war, the names of circuits failed to be incorporated in the conference records. But in 1782 and regularly thereafter the Yadkin circuit appears in the minutes and speedily became a fruitful field for Methodism.

At the Conference of 1783 the Salisbury and Guilford circuits were formed, the Salisbury from the Yadkin and the Guilford largely from the New Hope. The Salisbury circuit with thirty members had for its preachers Beverly Allen, James Foster and James Hinton.

The Methodist historian reads that first name, Beverly Allen, with mingled emotions of admiration and pity for the brilliant young preacher of unbounded popularity who this year organized the first Methodist society in Salisbury, the next laid the foundation of Methodism in the valley of the Cape Fear, then along the Pee Dee in 1785, and through the later years of that eventful decade preached in South Carolina and Georgia to the multitudes that flocked to hear him.

A charter member of the Salisbury society has left the following account of Allen and of the first introduction of the Methodists into Salisbury.

"Soon after my return to Salisbury, at the close of the war, it was announced that there would be preaching in a school house by a new kind of people, called Methodists. I knew nothing about that people, either good or bad, but rejoiced at the prospect of hearing the gospel. I went early expecting to see a minister resembling the old parsons; but judge of my surprise, when instead of a stout, good looking, finely dressed gentleman with gown and surplice, in silk stockings and silver buckles, in walked a slender delicate young man

dressed in homespun, cotton jeans. Though plainly attired, I perceived in his countenance unusual solemnity and goodness."

That was Beverly Allen, whose early career was meteoric, indeed, but a little later he becomes a painfully tragic figure. He was energetic, ambitious, a man of ideals and amazingly popular, yet, unfortunately, without poise or patience, self-centered and overflowing with egotism. The career of such a man could not be otherwise but tragic. For such conflicting forces within must inevitably lead to a crash with their environment. This is exactly what occurred when he discarded ecclesiastical regulations, later the demands of ethical life, and finally lifted himself in violence against the individual appointed to enforce the civil law.

Jesse Lee with Isaac Smith traveled the Salisbury circuit in 1784. On his first round Lee went down the Yadkin as far as Randall's near Norwood and Charles Ledbetter's across the river in Montgomery county, which shows that the Salisbury circuit at that date extended down the Yadkin as far as the mouth of the Uwharrie river. Jesse Lee met with great success on this circuit. Of courtly bearing and commanding presence, abounding in wit, richly endowed with a wide range of intellectual gifts, and withal very religious, he was accustomed to a cordial welcome in any circle. Only New England gave him a cold reception.

"Apostle of Methodism to New England," the first Methodist historian, who at the General Conference of 1800 received on the first ballot as many votes for Bishop as Whatcoat, who was elected on the third ballot by a majority of four votes, Jesse Lee was one of the great men of his day, and the receding years detract nothing from his reputation.

He was a great worker and also a great wit. He enjoyed this gift in others and for that reason delighted in the following:

He with some other preachers came up to a farm house about dinner time. It was the harvest season. The gentleman of the house had some of his neighbors helping him cut wheat that day and a bountiful dinner had been prepared for the harvest hands. But the hungry preachers were seated at the table first and did full justice to the dinner prepared for the harvesters. When the men from the wheat-fields got to the table there was a look of disappointment in their faces, but one of them with much gravity asked a blessing:

Oh Lord, look down on us poor sinners,
For the preachers have come and eat up our dinners.

We have now reached that period when the Methodist Episcopal Church in America, newly organized at the "Christmas Conference," 1784, in Baltimore, began to cover every part of the country, no matter how sparsely settled, with a network of circuits; and sent the circuit rider to each nook and corner of the broad land. At this time the foundation of the new American nation was being laid and the Methodist itinerant was everywhere on hand to join as one of the master builders of the nation, as well as of the Kingdom of God.

In 1786 the Pee Dee circuit, that extended on both sides of the river from Georgetown, South Carolina, to the mouth of the Uwharrie, where the Yadkin becomes the Pee Dee, had its beginning. This same

year when Jeremiah Masten and Hope Hull were planting churches along the Pee Dee, the Santee circuit that reached from Charleston, South Carolina, to within ten miles of Charlotte, North Carolina, came into existence. In 1787 the Bladen circuit was formed to cover that broad stretch from the Pee Dee to and including the Valley of the Cape Fear River. Two years later Methodism was permanently established west of the Catawba River by John McGee and Daniel Asbury.

From the foregoing observations it becomes clear that circuits were being formed with amazing rapidity all over North Carolina and South Carolina. In like manner was the work carried on whe ever the white man had fixed his habitation.

At that period when Bishop Asbury, "the prophet of the long road," lead his knights of the saddle-bags into every nook and corner of the new American nation, we should not overlook those migrations of the people called Methodists who materially contributed to the establishment of the Methodist Church in hitherto unoccupied territory.

An interesting migration of this sort is connected with the planting of Methodism west of the Catawba river in Western North Carolina. "In 1787 a number of Methodists moved from the Brunswick circuit in Virginia and settled in Lincoln county, North Carolina, near the Catawba river. As they journeyed to a new home, in the spirit of true pilgrims, they were not unmindful of 'a better country, that is, a heavenly.' Morning and evening the incense of prayer and praise ascended to God from the altar of their devotions; and occasionally an experience meeting or love-feast was held by night in their camp. Such a meeting chanced to be held by them on the banks of the Roanoke river, when it pleased the Lord to visit and bless this pious band in a manner so remarkable that the deep forest was made vocal with their triumphant songs of joy, crying, glory to God in the highest. A planter of intelligence and wealth, attracted by the sound, came with his servants to investigate the unwonted scene. 'Friends,' said he, 'this is indeed a strange proceeding; what is the meaning of all this?' John Turbyfield for the rest answered in the spirit of meekness and love: 'Sir, we are all professors of religion, members of the Methodist church, journeying to a new home; we have engaged in our accustomed devotions; the King has come into our camp and we have been made very happy—glory be to God!' "*

These devout Methodists in their new home were without preaching till the fall of the next year when the Rev. Mr. Brown, a young local preacher from Virginia, visited the country with a view of locating there. Upon invitation of Rev. Mr. Miller, the pastor of Old White Haven Lutheran church, the young Methodist preached with great zeal and his words were in demonstration of the Spirit. Those Methodists who had been in George Shadford's meeting on the old Brunswick circuit in Virginia could not restrain their emotions, although in a Lutheran church. The widow Morris raised a great shout, whereupon, the old German ladies panic stricken rushed to Nancy L. Morris,

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*Grissom, "History of Methodism in North Carolina"—Page 272.

the widow's daughter, and exclaimed, "Your mother has a fit, indeed she has, and she is going to die." With surprising calmness the daughter answered, "My mother is subject to such fits; she will soon recover."

To this company of early Methodists in the wilderness in the summer of 1789 came Daniel Asbury and John McGee, preachers on the Yadkin circuit, and these two itinerants formed the Lincoln Circuit which embraced not only Lincoln county, "but also Rutherford and Burke with portions of Mecklenburg and Cabarrus counties in North Carolina, York district in South Carolina, and that part of Spartanburg and Union districts which lies north of the Pacolet river."

With the early history of this old circuit is bound up, never to be separated, the name of Daniel Asbury, to whom the Methodist Church owes a tremendous debt. At the age of sixteen Daniel Asbury went from his childhood home in Fairfax County, Virginia, to Kentucky, where he was captured by a band of Shawnee Indians and carried to the far west. After five weary years in captivity, subjected to the hardships and deprivations of savage life, he escaped and hastened on the long dangerous journey to his Virginia home, where even his mother failed to recognize her lost son whom she mourned as dead.

By this time the Methodist pioneers had entered the neighborhood of his father's home. Through their instrumentality Daniel was converted and became a Methodist preacher. In 1786 he joined the itinerant ranks and after a year each on the Amelia and Halifax circuits was sent as a missionary along the banks of the French Broad river. Daniel Asbury was the first circuit rider to enter the wild solitudes of those beautiful mountains.

At that time the white settlers were few. Only two years before—in 1786—John Weaver, the father of Jacob and Montreville Weaver, and the first settlers on Reims Creek, had reached his new home in that delightful valley. When Daniel Asbury traveled among those mountains all the men in that section of the type of John Weaver could have been counted on the fingers of two hands. The majority of the people were as rough and wild as the savage tribes among which they dwelt. As a consequence, Daniel Asbury suffered innumerable hardships. The chronicler tells us; "He was often forced to subsist solely on cucumbers, or a piece of cold bread, without the luxury of a bowl of milk or a cup of coffee. His ordinary diet was fried bacon and corn bread, his bed clap-board laid on poles supported by rude forks driven into the earthen floor of a log cabin."

By the time Daniel Asbury reached his new field west of the Catawba river, in 1789, his personal experiences with pioneer and savage life had been such that the petty persecutions encountered in the foothills of North Carolina did not disturb him in the least. But the man who had defied the Indian's tomahawk and luckily escaped the scalping knife of the savage, fell an early victim to cupid's little arrows. The young circuit rider married Nancy L. Morris, the girl who calmly informed the agitated old German ladies in White Haven

church that her mother promptly recovered from fits in Methodist meetings.

Daniel Asbury, as was the custom in those days with preachers who married, located, and made his home in the neighborhood of Rehobeth, the first church erected in North Carolina west of the Catawba river. After nine years in the local relation he again entered the itinerant ranks and continued actively therein till age and feebleness necessitated his retirement. The sacred dust of this good man sleeps in the old Rehobeth church yard.

Another name linked with Daniel Asbury is that of John McGee. Methodist historians in obedience to some common authority were accustomed for a long while to say that he was born on the Yadkin river below Salisbury, but W. L. Grissom, who as a historian spared no pains to get the exact facts and usually succeeded, says that John McGee was born on Sandy creek in what is now Randolph county; that his father was Colonel John McGee, who owned a large tract of land, a mill and a country store. At an early age his father died and his mother married Mr. William Bell who lived on Deep river near the road from Greensboro to Ashboro, and whose home later became a stopping place for Bishop Asbury.

In 1788 John McGee entered the itinerancy. A year afterward he became the associate of Daniel Asbury in forming the Lincoln Circuit. Three years later he was appointed to this circuit, he married a Miss Johnson and located in the Rehobeth neighborhood. Five years after his location he moved to Sumner, now Smith county, Tenn., where his brother, William McGee, a Presbyterian minister, preceded him.

Our particular interest in John McGee arises out of his connection with the great revival of the first decade of the 19th century and with the introduction of camp meetings into Tennessee and Kentucky. One of the outstanding features of religious history on the North American continent will continue to be that great revival which began with a sermon preached by John McGee in a Presbyterian church, upon a sacramental occasion of which Rev. Mr. McGready was pastor. Soon after the very remarkable meetings in Mr. McGready's church the whole community was aflame with the revival fires. In order to meet the demands of this new situation camp meetings were introduced by John McGee and almost immediately became universally popular and tremendously effective in advancing the cause of religion, not only in those new settlements but in practically all parts of the country.

There is a notion even in educated religious circles that camp meetings originated west of the mountains either in Tennessee or Kentucky. This is an error. The first camp meetings were held in Western North Carolina. That, too, six or seven years before the beginning of the "great revival," or the introduction of camp meetings beyond the mountains.

Seven cities contested for the honor of being the birth place of Homer. More than seven communities in North Carolina claim the

first camp meeting in 1801 and 1802 and not one of them will ever be able to establish an unquestioned priority. Even if it could, or if some point beyond the mountains should be able to show that all of these were of a later date than those in the west, what would it matter? For the one first camp meeting was at Rehobeth church in Lincoln county as early as 1794, six years before the "great revival" began. This meeting was conducted by Daniel Asbury, William McKendree (afterward bishop), Nicholas Watters, William Fulford and James Hall, a celebrated pioneer among the Presbyterians in Iredell county. Three hundred souls were converted in this meeting.

The following year another camp meeting was held at Bethel, about a mile from Rock Springs, and the forerunner of this widely known camp ground. A little while after, Daniel Asbury and James Hall appointed another known as "The Great Union Meeting" at Bell's Cross roads, three miles north of the present town of Mooresville on the Statesville road.

When it comes to the question of the original camp meetings, these in Lincoln and Iredell are perhaps the first in all the world except the Feast of Tabernacles among the ancient Hebrews.

In these early camp meetings in North Carolina John McGee got the idea of camp meetings and the spiritual inspiration which he carried to the west and employed for the glory of God and to the forwarding of the kingdom. For this reason, if there were no other, he occupies an important place in our early history, being one of our sons who after a period of invaluable preparation at home, went out to render so large a service to the world.

In conclusion, I desire to mention one striking characteristic of the early itinerant; that is, his intensity without extravagance. His was a Holy Ghost ministry. With great zeal he addressed himself to the realm of the spirit, yet he kept himself free from the folly of religious fanaticism. Many of the people to whom he ministered were illiterate, but he never at any time led them into such fanatical extravagance as in some places became characteristic of those primitive people.

For example, some believed that "Every impression made upon their minds proceeded from the Lord, and they endeavored to obey it no matter what might be its character. One man said that he had an impression from the Lord that he must sow his corn broadcast, and cultivate it with a wooden plough and a wooden hoe." He acted accordingly but made an exceedingly small crop. "Sometimes they would become exercised about getting married, and one would tell another he or she had a particular revelation that they must be married and if the one thus addressed did not consent, he or she must be damned. Some old maids who had almost quit struggling managed in this way to get husbands."

Such were the ways of religious fanatics, not a few, but let it be said to the eternal praise of Francis Asbury and his apostolic colaborers that they ministered not to fanaticism, but wrought mightly for the spread of Scriptural holiness over the land.

Methodism and its Founders in Anson County

REV. ALVA W. PLYLER*

N the early summer of 1785 Beverly Allen, a brilliant young Methodist preacher of unbounded popularity, visited friends in Anson, held meetings and organized Methodist societies. This was the beginning of Methodism in Anson county and in the valley of the Pedee.

At the first annual conference of the Methodist Episcopal church in America, which began April 20, 1785, in the home of Green Hill one mile south of Louisburg, N. C., Beverly Allen was ordained elder by Bishop Asbury and appointed to the state of Georgia. His new circuit was not for some reason acceptable to the young itinerant and he failed to go to his appointment. In June following the conference in April, Allen is at Charleston, South Carolina, instead of on his Georgia circuit. In a letter to Mr. Wesley he gives the following account of himself:

"It was now (June, 1785) too late in the summer to proceed to Georgia; I, therefore, paid my friends and spiritual children a visit at Anson, in North Carolina and formed what is now called the Great Peedee circuit, where many hundreds flocked to hear the word of the Lord, and many were truly awakened. In autumn, I paid my friends another visit in Anson, where some who had backslidden after my first coming among them were deeply distressed. One night at Colonel Jackson's we had a most affecting season; many were deeply distressed, but in particular two of the Colonel's daughters and a sister of Mrs. Spencer, whose husband was a judge of the Superior Court. These after we had retired to bed continued with such cries and groans that we could not rest, and after awhile we arose and continued in prayer and exhortation till near two o'clock, when God heard our petition and sent the Comforter. In the course of this tour we had crowded assemblies to hear and many were deeply wrought upon. In September I returned with my dear companion in travels and sufferings, John Mason, to Cainhoy, where we found the work going on in the hearts of our friends. We spent sometime with them and in Charleston and then took our journey to the North. We visited our friends again on Pedee and the Yadkin where God gave us some gracious seasons. At the conference of 1786, held at Salisbury, I was appointed to take charge of Pedee and Santee circuits, in the former of which we had a blessed ingathering of souls, and in the latter God set a few seals to my feeble labors. I spent some time also in North Carolina, where we had very happy meetings, some falling to the earth, and others crying to God to have mercy on their souls."

Beverly Allen, who laid the foundations of Methodism along the Pee Dee in 1785, in the valley of the Cape Fear in 1784, and in 1783 organized the Methodist church in Salisbury, North Carolina, preached through the later years of this eventful and fruitful decade of Methodist history in South Carolina and Georgia to the multitudes that flocked to his ministry.

**Address at the Charlotte District Conference, Wadesboro, N. C., July 18, 1917.*

His early career was meteoric, indeed, but he became a little later a painfully tragic figure. He was energetic, ambitious, a man of ideals and amazingly popular, yet, unfortunately, without poise or patience, self-centered, and overflowing with egotism. The career of such a man could not be otherwise than tragic.

Peter Cartwright, a pioneer Methodist preacher of Kentucky and Illinois, as quoted by Dr. A. M. Shipp in his *Methodism in South Carolina*, says of Beverly Allen:

"Dr. Allen, with whom I boarded, had in an early day been a travelling Methodist preacher in the Methodist Episcopal Church. He was sent South to Georgia as a very gentlemanly and popular preacher, and did much good. He married in that country a fine, pious woman, a member of the church; but he like David in an evil hour fell into sin, violated the laws of the country, and a writ was issued for his apprehension. He warned the sheriff not to enter his room and assured him if he did he would kill him. The sheriff rushed upon him, and Allen shot him dead. He fled the country to escape justice, and settled in Logan County, Kentucky—then called 'Rogues' Harbor.' His family followed him, and he practiced medicine. To ease his troubled conscience, he drank in the doctrines of Universalism; but he lived and died a great friend to the Methodist church."*

At the conference of 1786, which began in Salisbury, N. C., February 21, and continued three days, the customary time of those early conferences, the Pee Dee circuit to embrace the river valley from a few miles below Salisbury to Georgetown, South Carolina, was formed and Beverly Allen, an elder, Jeremiah Masten and Hope Hull were appointed to this new circuit.

The Pee Dee circuit was not a new one in the midst of others already established, but on the contrary, much of the adjoining territory was at that time unoccupied by the Methodists. Only two years before the Salisbury circuit, in the Lower Yadkin valley, appeared in the conference minutes for the first time, and not until the next year, 1787, was the Bladen circuit formed to cover the broad section from the borders of the Pee Dee circuit to and including the valley of the Cape Fear. The same year that Jeremiah Masten and Hope Hull were planting new churches along the Pee Dee, the Santee circuit that reached from Charleston, South Carolina, to within ten miles of Charlotte, North Carolina, began its existence. Not till three years later did the pioneer preacher permanently establish Methodism in North Carolina west of the Catawba river.

The Pee Dee circuit, therefore, dates from the beginning of that period when the newly organized Methodist Episcopal church in America began to cover every part of the country, no matter how sparsely settled, with a network of circuits, and sent the itinerant to each nook and corner of the broad land. While the foundations of the new American nation were being placed by heroic pioneers the Methodist circuit rider was constantly on hand and became one of the master-builders of the nation and of the kingdom of God.

**Allen had been deposed from the Methodist ministry two years before he shot the officer who attempted to arrest him.*

Jeremiah Masten, when on the Pee Dee circuit, was in the second year of his ministry, having served one year on the Williamsburg circuit, Virginia. After one year on the Pee Dee, he gave three to Holston and located in 1790. His successful labors along the Pee Dee were long held in grateful remembrance and his name was incorporated into many households.

Hope Hull, a native of Maryland, was also in the second year of his itinerant career, which was one of great distinction. His first work was on the Salisbury circuit, then the Pee Dee one year, after which he went to Georgia where he spent the remainder of his useful life except the year 1792, when he served the Hartford circuit in Connecticut, Bishop Asbury having taken him to assist Jesse Lee with the work in New England. Mr. Hull located in 1795, and built an academy in Wilkes county, Georgia. In 1802 he moved to Athens, Georgia, became one of the founders of the University and was at one time its president. He died October 4, 1818.

Of Hope Hull Bishop Coke wrote in his Journal:

"Mr. Hull is young but is indeed a flame of fire. He appears always on the streach for the salvation of souls Our only fear concerning him is that the sword is too keen for the scabbard—that he may lay himself out far beyond his strength. Two years ago he was sent to a circuit in South Carolina which we were almost ready to despair of; but he with a young colleague (Mastin) of like spirit with himself, raised that circuit to a degree of importance equal to that of almost any in the Southern States."

Lorenza Dow, that unique genius who was to the first years of the ninteenth century what Billy Sunday is to the present day, describes the impression Hope Hull made upon him in Connecticut when as a boy he heard him preach for the first time.

"There was much talk," says Lorenza Dow, "about the people called Methodists who were lately come into Western New England." There were various reports and opinions concerning them. Some said they were the deceivers that were to come in the last times: that such a delusive spirit attended them. That it was dangerous to hear them preach, lest they should lead people out of the good old way which they had been brought up in, and that they should if possible deceive the very elect. Some on the other hand said they were a good sort of folks.

"A certain man invited Hope Hull to come to his town, who appointed a time when he would endeavor, if possible, to comply with his request. The day arrived, and the people flocked out from every quarter to hear as they supposed, a new gospel. I went to the door and looked in to see a Methodist; but to my surprise he appeared like other men. I heard him preach from 'This is a faithful saying and worthy of all acceptation that Christ came into the world to save sinners.' And I thought he told me all that ever I did.

"The next day he preached from the words, 'Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered.'"

Dow says that toward the close of the sermon Hull pointed his finger toward him and said, "Sinner, there is a frowning Providence above your head and a burning hell beneath your feet, and nothing but the brittle thread of life keeps you from falling into endless perdition. But, says the sinner, what must I do? You must pray. But I can't pray. If you don't pray then you will be damned." And as he brought out the last expression, he either stamped with his foot on the box on which he stood or smote with his hand upon the Bible, which both came home like a dagger to my heart. I had liked to have fallen backward from my seat, but saved myself by catching hold of my cousin who sat by my side, and I durst not stir for some time lest I should tumble into hell."

Dr. Lovick Pierce, in a careful estimate of Hope Hull as a preacher, says among other things:

"Mr. Hull was a fine specimen of what may be regarded an old fashioned American Methodist preacher. His oratory was natural, his action being the unaffected expression of his inmost mind. Not only was there an entire freedom from every thing like mannerism, but there was a great harmony between his gesticulation and the expression of his countenance. He seemed in some of his finest moods to look his words into his audience."

Ruben Ellis, elder, Henry Bingham, Lemuel Andrews and Henry Ledbetter were the preachers on the Pee Dee circuit in 1787.

Ruben Ellis, a native of North Carolina, had been in the traveling connection ten years and continued an itinerant preacher till his death in 1796, while stationed in Baltimore. As a Methodist circuit rider, he gave nineteen years of faithful and devoted service. Of this man of God Bishop Asbury, not given to fulsome eulogy, said: "It is a doubt whether there be one left in all the connection higher, if equal, in standing piety and usefulness."

Mr. Bingham was born in Virginia, entered the work as a circuit rider in 1785 and died in 1789. Mr. Andrews, after four years of service as an itinerant, died in 1790. Both these young circuit riders proved themselves faithful and zealous ministers during their quadrennium of service.

Henry Ledbetter gave seven years to the itinerant ministry and the remainder of a long and consecrated life to service in the local ranks. His first work was in Anson, as was his last year's labor as a circuit rider. When he ceased to travel, Montgomery county for a number of years became his home. Later he moved to Anson where he died and his sacred dust rests in the Wadesboro cemetery. Upon the marble slab that covers his well kept grave are inscribed the following dates: Born January 1769; converted and joined the church at 13; began to preach at 19; died April, 1852.

Many of the most prominent people of Anson county of the present day are direct discendants of Henry Ledbetter.

From the foregoing facts about these first itinerants who were sent to Anson as the vanguard of a host that were to follow through the coming years, it is clear that these men were excellent types of the early Methodist circuit rider. Some of them died early, others after a

few years married and located, a few rose to eminence, and all were young, or comparatively young men.

The first Methodist preachers in Anson, as elsewhere, began by preaching in the homes of the people, or under the trees in favorable weather. For years private houses and brush arbors were used in many instances as preaching places, but at a very early date the people called Methodists began to build for themselves churches, generally of logs, and with no lack of ventilation. For the pioneer invariably practices Puritan simplicity whether it is a part of his religious creed or not.

These churches at first were built upon lands donated for the purpose without the formality of titles, as a rule, and if title papers were made none of them have gone to record and been preserved.

This is true of the most historic place, from the Methodist viewpoint, in all Anson county; namely, the preaching place and meeting house known as Jackson's. Bishops Coke and Asbury were there April 6, 1787; Asbury visited Jackson's again April 1, 1789; he was there again on Christmas day 1794, and also February 20, 1800. Bishop Asbury and Bishop Whatcoat visited Jackson's meeting house February 16, 1801, when Whatcoat preached.

Yet prominent as the place was, no record can be found, after diligent search, to show a single trace of its location. Traditional knowledge of all sorts that reaches back as much as a hundred years is so exceedingly meagre in this section of country that one would hardly expect to find any information from that source and in this his expectations are fully realized. To find even the section of the county in which this early meeting house was located becomes more difficult in that Bishop Asbury, upon whom we rely for what information is available, fails to mention Jackson's given name, and at that time a number of Jacksons resided in Anson.

But beginning with a clue offered by Beverly Allen when he said that a sister of Samuel Spencer's wife was at Col. Jackson's the night of the memorable meeting, mentioned in a quotation from Allen in the early paragraphs of this paper, I found after a long and tedious search in the Clerk's and the Register's offices in the court house at Wadesboro and by reference to the Colonial Records the following facts:

That a daughter of Judge Samuel Spencer of Anson became the second wife of Isaac Jackson, who had figured as a leader of the Regulators during Governor Tryon's administration, was a soldier in the War of the Revolution, became a large land owner of Anson county and was otherwise prominent in his community, and in all respects fills the measure of the Jackson who occupies a conspicuous place in Asbury's Journal, and he is the only Jackson who does. Unquestionably, Isaac Jackson who lived east of Lilesville near the Pee Dee river was the frequent host of Bishop Asbury and built a church, presumably, in the neighborhood in which he lived. But no trace of its exact location can anywhere be found.

The oldest recorded deed to church property of any denomina-

tion in Anson county is the deed made by Thomas Tarlton to trustees in 1791. This church is known as Long Pine, and the present church stands a little more than half a mile east of the original site. The next oldest recorded deed is that of a Baptist church on Smith's Creek. That deed was made four years later, in 1796.

The Long Pine deed contains some rather interesting features. For instance the following:

"The trustees shall permit the preachers known by the name of Methodist and appointed and approved by the Yearly Conference of the Methodist Episcopal church and no other persons to have and enjoy the free use of the premises; that they may preach and expound God's Holy Word and upon further trust and confidence and to the intent that said persons preach no other doctrine than is contained in the Reverend John Wesley's Notes on the New Testament and four volumes of sermons."

On July 4, 1804, Francis Clark and wife gave one acre of land upon which was to be erected a church by the name of Tabernacle. This early church was located somewhere on the lower waters of Jones creek.

Melton's meeting house with two acres of land was deeded to the Methodist Episcopal Church in America, July 2, 1810, to be used by the Methodists alone, according to instructions given the trustees. Melton's Church, which went down many years ago, was near White Store.

White's church with one acre of land was conveyed to the Methodist Church for the exclusive use of the Methodists on August 14, 1810. This church, no longer in existence, was located in Lanesboro township, ten or twelve miles from Wadesboro.

Evidently, in the year 1810, some pastor or presiding elder insisted that the church be given a title to the places of worship the people had erected with the result that two churches in one section of the county were legally conveyed to trustees to hold for the Methodist Episcopal Church in America.

John Pratt, February 17, 1820, gave one and a quarter acres of land on which to build a church. This lot was on Jones creek next Duncan McRay's lands. Shiloh church, a few miles out from Morven, is the direct descendants of that church of almost a hundred years ago.

About a mile east of Ansonville a Methodist church was established at an early date. Later this church was moved to the present location of Concord Church, where for long years was a widely known camp ground upon which the people assembled each year for camp meeting. I have been unable to learn the date of the beginning of camp meetings at Concord, neither can I find whether the new church, composed of the membership moved from east of Ansonville, was built upon the site of the present church, but the first title papers that went to record were made November 27, 1830.

At an early date the Methodist preachers began to preach in Wadesboro, presumably using the court house as a place of worship. At any rate, both Bishops Coke and Asbury preached in the court house when they passed through this section. Bishop Whatcoat, also,

preached in the court house of Anson. Bishop Asbury in his journal leaves the following record of Sunday, January 16, 1801:

"We came to Wadesboro after a court-week. We held our meeting underneath the court house, within the arches: we had a most delightful day. Bishop Whatcoat spoke with great ingenuity and authority upon 'the wages of sin is death, but the gift of God is eternal life.' My subject was Luke 18:27. We lodged at I. Cash's."

With this early glimpse of Wadesboro as a Methodist preaching place one would conclude that a church existed here long before the date of any extant records, which is 1832, when the Methodists secured the lot on the Salisbury road, now owned by Mr. S. A. Benton, the present occupant of the place.

Upon the aforementioned lot stood the Methodist church till 1891 when the present church was erected at a more central point, and one of the most desirable in the entire town. After building the new church the old lot was sold and the bodies buried on the lot—five in number, among which was the body of Rev. Henry Ledbetter—were removed to Eastview Cemetery.

Bethel, a strong and prosperous church five miles south of Wadesboro on the Morven circuit, dates back eighty years to 1837, when the heirs of Benjamin Buchanan donated five acres of land for a church "near where the Cheraw and Charlotte road crosses the Wadesboro and Chesterfield road."

Olivet church on the Stanback ferry road had its beginning in 1843. The year following, Philadelphia, for many years a well known church about six miles out from Wadesboro, on the Charlotte road, appears on the Methodist map to continue till the new church at Polkton was established.

The Mineral Springs camp ground located just across the creek from the old White's Meeting House in Lanesboro township, had its beginning in 1845, when Neely Hubbard gave six acres of land for a camp ground. There camp meetings continued until the Civil War.

The deed to this camp ground is the first to Methodist property, so far as the records show, that contains a reversionary clause. Anson county in this respect possesses an unusual record. All those old deeds were in fee simple and the boards of trustees were self perpetuating.

A majority of the early churches in Anson have gone down and the very site of a few are unknown, but this does not imply that Methodism at any time was on the decline in Anson. On the contrary it has been characterized as a moving force, ever keeping abreast of the changes that took place in the county.

The Methodist church in Anson had grown in numbers and influence till the decade preceeding the Civil War was one of such prosperity and growth as to attract the attention of the whole of the South Carolina Conference, of which this had become a choice section. In [illegible] the South Carolina Conference, with the valuable assistance of men in Anson who were interested in the higher education of the young women, built on a beautiful campus in Ansonville, Carolina College, which did a very fine work till its doors were closed by the devastating hand of the Civil War. The old building, a rather impos-

ing structure in the midst of an immense grove of oaks near the center of Ansonville, "the lovelist village of the plain," reminds the passer-by most forcibly of a commendable interest in education sixty years ago. Wadesboro in those distant days was only a small country village; yet the South Carolina Conference thought well enough of the place to hold one of its annual sessions here in the early fifties.

The foregoing account of Methodism in Anson county from its beginning in 1785 to the outbreak of the great Civil War covers a period of seventy-five fruitful years. Pious and heroic men laid the foundations of the Methodist church in this good land and others who were worthy built thereupon. The meagre records that abide tell of success, but the finest part of the story, that is, the story of the inner lives of the saints who wrought so well, cannot be told. Because those records are in the archives of heaven.

Methodist Missions in North Carolina

REV. ROBERT H. WILLIS*

HILE much is being said today about the Centenary of Methodist Missions, it must not be understood that missions in the Methodist Church originated just one hundred years ago. What we are celebrating is what we may call Organized Methodist Missions. The first Missionary Society was organized one hundred years ago but that was not the beginning of missionary effort in the Church. From its infancy the Methodist Church has been a missionary church. The first Methodist preachers that appeared in this country were missionaries sent over from England. One of the first enterprises undertaken by the Church after its organization in 1784 was the sending of two missionaries to Nova Scotia. Dr. Coke, our first Bishop, who was responsible for the sending of these missionaries to Nova Scotia, was himself an ardent missionary, and when he died in 1814 he was on a missionary journey to India. Not only had foreign missionary work been undertaken previous to the year 1819 when the first missionary society was organized, but home missions had also come into existence. Among the appointments for the South Carolina Conference in 1813, then embracing a part of North Carolina, there appears Cape Fear Mission with Hugh McPhaill as the preacher. In an old copy of the *Richmond Christian Advocate* there appears a brief sketch of the first Conference held in Fayetteville, in 1813, the one from which Hugh McPhaill was sent to the Cape Fear Mission, and it is stated that from that conference Rev. N. Talley was sent to Buncombe to change a mission into a circuit. There were doubtless other charges that were missions but not so designated in the appointments.

Even if the word mission did not appear in the Church records we could still claim that home mission work was being done in the Methodist Church, and within North Carolina, before any missionary society was organized. In the beginning there was no need for a missionary society, or a Mission Board. The Church itself was regarded as a missionary society, an organization whose purpose it was to give the gospel to all men. The missionaries of the Church were not a few men set apart for a special kind of work. They were the rank and file of the ministry. Every preacher counted himself a missionary, and when he joined the Methodist connection it was with the understanding that he was to devote his life to the task of giving the gospel as it was understood by Methodists to all people, and that he was to go wherever he might be sent. When he was assigned to a certain field it was not to take care of churches already well established. There were not many such churches then. His mission

**Annual address of the Historical Society Meeting at Goldsboro, December 10th, 1918.*

was to evangelize a given territory, and this was what he undertook to do.

When the Methodist preachers first began their work in North Carolina the entire state was missionary territory. By this I do not mean that the people were heathen. They believed in God and in the Bible as the Word of God, but they were to a large extent devoid of real godliness. This was due in a measure to the fact that the Church had not followed them to their new homes, had not provided them with adequate religious opportunities. True, most of the Protestant denominations now established in the state were here then, and some of them had been here for a hundred years, but notwithstanding that fact there prevailed everywhere a state of irreligion. It was to provide for the religious needs of a people spiritually destitute that the early Methodist preachers began their work here. They came as missionaries, and the spirit which they displayed and the hardships which they endured give them the right to be classed with the Church's most heroic missionaries.

Considerable light is thrown upon the religious conditions at that time by what Bishop Asbury has told us in his Journals as he visited North Carolina from time to time. He also enables us to see something of the hardships that had to be endured by those pioneer preachers who undertook to carry the gospel to all the people. In 1775, while in the vicinity of Norfolk, he met a gentleman from North Carolina who invited him to go and form a circuit in Currituck County where, he said, "they have very little preaching, but what they pay for at the rate of three pounds per sermon." He accordingly appointed a date for a visit to that section, but it would appear form his Journal that he was prevented by sickness from filling his engagement. It was five years later when Asbury first visited North Carolina. In 1780 he traveled extensively in the state. His first impressions were better than he had expected. He says: "I had too mean an opinion of Carolina; it is a much better country than I expected from the information given me." Yet as he continued his journey he found much lack of religion, and he had some very rough experiences. His itinerary took him through what are now the following counties: Warren, Franklin, Wake, Durham and Chatham. I give in his own words some of his impressions and experiences: "There is a hardness over the people here: they have had the gospel preached by Presbyterians, Baptists and Methodists; the two former appear to be too much in the spirit of the world; there is life amongst some of the Methodists, and they will grow because they preach growing doctrines." Again, "we set out for Crump's, over rocks, hills, creeks, and pathless woods and lowlands: and myself in the carriage. The young man with me was heartless before we had travelled a mile; but when he saw how I could bush it, and sometimes force my way through a thicket, and make the young sapling bend before me, and twist and turn out of the way, or path, for there was no proper road, he took courage; with great difficulty we came in about two o'clock, after traveling eight or nine hours; the people looked almost as wild as the deer in the woods." Again, "we passed Haw River, wide, but shallow, bad going down and coming up;

they took the carriage over by hand; then we had to travel the pathless woods and rocks again; after much trouble and fear and dejection we came to Taylor's preaching house." Of the people here he said: "The time to favor this people, I fear, is past; and they seem hardened and no preaching affects them, at least not mine; they are exceedingly ignorant withal." Another time he says: "Have only time to pray and write my Journal; always upon the wing, as the rides are so long, and bad roads; it takes me many hours, as in general I walk my horse; I crossed Rocky River ten miles from Haw River: it was rocky sure enough; it is in Chatham County, North Carolina. I can see little else but cabins in these parts, built with poles; and such a country as no man ever saw for a carriage. I narrowly escaped being overset, was much frightened, but Providence keeps me, and I trust will. I crossed Deep River in a flat boat, and the poor ferryman sinner swore because I had not a silver shilling to give him. I rode to friend Hinton's, borrowed a saddle, and rode near six miles to get three, as we were lost; when we came to the place there were about sixty people." He preached, and then said, "I was glad to get away for some were drunk and had their guns in meeting. I expect to see some of these people again, and believe they will be humbled in time, but I fear not by the gospel, which they have slighted, but by judgment." The next day he wrote in his Journal as follows: "Was engaged in private and family prayer for divine protection; for I dwell as among briars, thorns and scorpions; the people are poor, and cruel one to another; some families are ready to starve for want of bread, while others have corn and rye distilled into poisonous whiskey. . . . These people have had some religion, but if any seeth his brother need, and shutteth up his bowels of compassion, so as neither to give nor sell, how dwelleth the love of God in that man? These are poor Christians."

Within the next few years Asbury visited all parts of the state, and the religious conditions as he found them elsewhere were not unlike those indicated in the above quotations. In the Albemarle section he found the people "inattentive and wild enough." While there he made this comment: "Spirituous liquor is, and will be, a curse to this people." In Hertford, where he spoke in a tavern, "the people seemed wild and wicked enough." In Edenton he found "a gay and inattentive people." In Wilmington at the place where he stopped there were "merry, singing, drunken raftsmen," and he "felt the power of the devil there." At Swansboro he found "wicked people indeed." He has this to say about a visit he made to Hillsboro: "I rode once more to Hillsboro, where I met with a cool reception. I am now satisfied never to visit that place again until they have a society formed, constant preaching, and a desire to see me. O what a country this is. We can but just get food for our horses: I am grieved indeed for the sufferings, the sins, and the follies of the people."

In still another way do we find the early Church doing missionary work, though the word missions was not applied to it at that time. The work of Home, or Conference, Missions in our church has always been largely a matter of supplementing the salaries of the

men sent to charges that did not provide an adequate support. The Board of Missions today is supposed to have supervision of all missions established within the conference, but as a matter of fact it does not exercise very much supervision. The most that it does for any mission is to appropriate money for its support. The mission charges are not different from other charges except in the fact that they receive financial help from the Mission Board. The men sent to these charges are not a set of men set apart for a special work and called missionaries. They are not different from other preachers in the conference. They only have their salary paid in part by the Mission Board. But long before anything was being said about missions the Church was making provision for just such cases as these. This was just as much home missions as is that which we call home missions today.

In order that we may understand what was done in this particular we need to give some attention to the question of salaries in the early days of the church and a brief presentation of that question will probably not be out of place here. For many years all preachers received the same salary, and the amount of salary was fixed by the Conference, the man on the poorest field being allowed the same salary as the man on the stronger charge. At the Conference held in Philadelphia in 1774, which was the second one held in this country, and all Methodism in America was then included in one Conference, it was agreed that every preacher received into full connection should be allowed six pounds, Pennsylvania currency, per quarter, and his traveling charges besides. In the Discipline published after the organization of the Church in 1784, it is stated that the regular annual salary of Bishops, Elders, Deacons and preachers shall be twenty-four pounds, Pennsylvania currency, and that their wives shall receive the same if they are in want of it. No one was to receive anything for support, either in money or other provisions, without the knowledge of stewards, and its being properly entered quarterly on the books. At the General Conference held in 1796 the salary of a single preacher was fixed at sixty-four dollars. Married preachers were to receive double that amount, and if they had children sixteen dollars was allowed for each child. Later the allowance was increased to $80.00, then to $100.00, and finally to $150.00. Not until 1866 was this rule abandoned and each charge left to fix the salary of its preacher. Throughout this period, however, the stewards were expected to make an estimate as to the precher's traveling expenses and table expenses, and provide for these in addition to the regular allowance.

Now, not all preachers received the meager salary allowed. What we are concerned about here is the provision made for making up any deficiency in these salaries. At the Philadelphia Conference referred to above, when the uniform salary was first fixed, it was ordered that all preachers make a general collection at Easter in the circuits where they labor to be applied to the sinking of the debt on the "houses" (churches), and relieving the preachers in want. The money thus raised for the relief of preachers was taken up to conference. To this was to be added any marriage fees the preachers

had received during the year, and any money that might be left in the hands of the stewards at the close of the year after they had provided for the allowance of their own preacher. Into this same fund every preacher on being received into full connection was to pay $2.67, and every other preacher was to pay $2.00 annually. In time a chartered fund was established, the interest from which was to be used for the same purpose. After the money thus raised was distributed there were many who still did not receive their allowance, but we can see in these efforts the beginning of what we now call the raising of home mission money.

We come now to consider the story of organized mission work in North Carolina Methodism. Previous to the year 1819, while throughout the Church missionary work was being done, there was no missionary organization within the Church. In April of that year there was organized in New York the first Missionary Society in the Methodist Church. The next year, 1820, the General Conference provided for the organization of a general missionary society through which the missionary operations of the whole Church were to be conducted. Provision was also made for the organizing of auxiliary societies in each annual conference, and branch societies in each charge. The conference society, however, exercised no control over the missions established within the conference. Its work was to create an interest in missions and to raise funds for their support. All money raised was to be reported to the treasurer of the parent society, and held subject to his order. Later it was provided, however, that any auxiliary or branch society might appropriate any part or the whole of its funds to any one individual mission or more under the care of the society, only the surplus remaining after the appropriations were paid being forwarded to the parent society. Under this plan, it would appear, missions in the stronger conferences were supported by the funds raised within said conferences, as is the case now. In each annual conference in which missionaries were to be employed there was to be appointed a missionary committee, and this committee, in conjunction with the President of the Conference, was to determine the amount necessary for the support of each missionary, for which amount the President of the Conference had authority to draw on the treasurer of the society in quarterly instalments. In our conference the Presiding Elders, as a rule, constituted this committee. The funds of the society were derived from membership dues and public collections. According to the constitution the payment of two dollars annually constituted a membership, and the payment of twenty dollars at one time a membership for life. There were of course changes made in the constitution from time to time, but upon this general plan the missionary work of the Church was conducted for the next forty-six years, until 1866.

In organizing this Missionary Society there appears to be a departure from the original missionary conception of the Church. As we have seen, in the beginning the Church itself was a missionary organization, a missionary society. Its object was to give the gospel, as it was understood by Methodists, to all people, and every member of the Church was a member of that organization. But now

we see a missionary society organized within the Church, and to that society is committed the task which the Church as a whole had started out to accomplish. It is true, collections were taken throughout the Church for the support of missions, and all were encouraged to contribute, but the very fact that the work was being conducted by a separate society, membership in which was optional, would make the impression that missions was a work to which the Church was favorable, but not the supreme work of the Church itself. The Minutes of the North Carolina Conference show that when occasion arose the Conference would adjourn that the Misionary Society might meet and transact some necessary business, thus emphasizing the fact that the Missionary Society was something separate and apart from the Conference itself. It may have been a forward movement in the Church when the first missionary society was organized, the centenary of which we are now celebrating, but at the same time we cannot but recognize the fact that in adopting this plan for the carrying on of our missionary work the Church opened the way for the impression to be made that it is altogether optional with the individual member of the Church whether or not he will have a part in the work.

In the raising of missionary money throughout this period there was no distinction made between Foreign and Home or Conference Missions. The collection was merely for missions, it all went into the same treasury, and from the one general fund all the missions of the Church were supported. Not until 1833 was a missionary sent to any foreign field, and at the end of this period comparatively little had been done in foreign lands, and the greater part of the money raised was spent in our own land. This does not necessarily mean, however, that the greater part of the money raised in our conference was spent on missions within the conference. Missions to the Indians and to the white settlers on the western frontiers had to be provided for, and funds for this work had to be provided by the older conferences.

Since no division of the money raised was made, we have no means of determining just how much was raised for our own missions from year to year. The best we can do is to give the amount raised from time to time for missions in general. Here again we are at a disadvantage because North Carolina territory was then included in several conferences, and only the amount raised by each conference is given. The first time there is any report of the amount raised for missions in the Minutes of the Virginia Conference, which then embraced the greater part of North Carolina, was in 1834. The amount reported that year was $692.70. The next year $2,800.47 was reported, and the year following, $4,278.52. The South Carolina Conference, also embracing at that time a part of North Carolina, reported in 1834, $1,119.34; in 1835, $2,621.42; in 1836, $3,789.79. The North Carolina Conference, at its first session in 1838, reported $2,281.61 raised for missions. Only occasionally from this time on is the amount raised reported in the Minutes of the Conference. In 1840 the amount reported was only $425.24. In 1850 the amount mentioned as having been raised was $1,954.29. In 1855 the treasurer of the Conference Society,

W. E. Pell, reported $10,000 raised for missionary purposes during the year. In 1860 the amount reported was slightly less than this.

What would be of more interest to us than the money raised for missions during this period would be the missions themselves that were established, and the character of the work done. Unfortunately we have very little material for this part of our history. The principal source of information with regard to these missions to which I have access has been the Minutes of the Conferences, and not much information can be had from this source.

There is evidence that even before the organization of the Missionary Society in 1820 there were in North Carolina charges known as missions. In the appointments of the South Carolina Conference for 1813 there appears the Cape Fear Mission with Hugh McPhaill as the preacher. At the close of that year 111 white, and 8 colored, members were reported from that charge. After that it disappears from the list of appointments, and I take it that it proved to be an unpromising mission.

In a copy of the *Richmond Christian Advocate* dated March 17, 1859, I have found a reference to another mission that was in existence about the same time as this Cape Fear Mission, but it was at the opposite end of the state. The Rev. Nicholas Talley, at that time one of the old preachers, was giving in the *South Carolina Advocate* some reminiscences of his itinerant life, and a paragraph from one of his articles was quoted in the*North Carolina Christian Advocate* in which he gave an account of the first Conference held in Fayetteville. It was at the close of the year 1813. The paragraph in question may not have any special bearing upon the subject we are here considering, but because of its peculiar interest to North Carolina Methodists I give space to it:

"At the close of 1813, our conference met in Fayetteville, N. C. The place of meeting was in the parlor, in the residence of Brother Lumsden, which, though much altered, I believe still stands. Bishops Asbury and McKendree were both in attendance. Bishop Asbury conducted the examination of the young men for office and membership in open conference. We were arranged in a half circle before him, and separately questioned not only in reference to doctrine and religious experience, but also as to our manner of life, our hours of study, what we had studied, our rising in the morning, our prayers, etc."

At that conference Nicholas Talley was received into full connection, and his appointment was to Buncombe. He was sent to that charge, it is said, "to change a mission into a circuit." No doubt some of those who have worked on our Conference Board of Missions for some years would like for the Bishop to select a few bright young men and send them to certain mission charges with the understanding that they were to change those missions into circuits, and so get them off the Mission Board. Buncombe had been one of the appointments in the South Carolina Conference since 1806, and for the past two years there had been a very noticeable development of the work, the membership having doubled. It does not appear whether the young preacher succeeded in making the charge self-sustaining

or not, but the probability is that he did. The name does not appear again in the appointments. In its place there appears the Upper French Broad charge, and I take it that the name of the charge was changed with the forward step made when it ceased to be a mission.

This charge, though referred to as a mission, is not so designated in the appointments. From this it would appear that not all charges being supported as missions were then called missions in the list of appointments; how many and what other missions there were in the state at that time, we have no means of knowing.

The earliest missions were doubtless supported from the funds being raised by Bishop Asbury. "In 1812 Bishop Asbury began to call on the people for subscriptions for the support of ministers where they could not otherwise be sustained. All these subscriptions were entered in a small memorandum book, and the money was used in the destitute regions of the regular work and in new circuits on the western frontier. This fact may explain the reason why the annual reports designate 1812 as the date of the origin of the Domestic Missions of Episcopal Methodism."

After the organization of the Missionary Society there was no charge in the state designated as a mission in the list of appointments for a number of years. The first charge so designated was King's Mountain. It appears as King's Mountain Mission in the Lincolnton District, South Carolina Conference, in 1833. After three years it ceased to be designated as a mission. In 1837 we find Currituck Mission in the Norfolk District, Virginia Conference. Besides these we cannot give the names of any missions to white people in the state during the first two decades of our organized mission work.

During this period, however, the Methodist Church in North Carolina, as in other southern states, was doing a mission work among the slaves that deserves consideration. From the earliest days of Methodist history in this country the spiritual interests of the slaves had received attention at the hands of the preachers and other Christian workers. The following paragraph from Bishop McTyeire's *History of Methodism* gives briefly the plan of work that was followed:

"As a general rule negro slaves received the gospel by Methodism from the same preachers and in the same churches with their masters, the galleries, or a portion of the body of the house, being assigned to them. If a separate building was provided, the negro congregation was an appendage to the white, the pastor usually preaching once on Sunday for them, holding separate official meetings with their leaders, exhorters, and preachers, and administering discipline, and making returns of members for the Annual Minutes. But the condition of the slave population segregated on the rice and sugar and cotton plantations appealed for help. The regular ministry did not reach the river deltas of the low country, a malarial region in which few white people are found. For twenty years before, missionaries to the slave population had been going through the regions most accessible; but in 1829 a system of plantation service and instruction was inaugurated by the South Carolina Conference."

One of these early plantation missions was established along the Cape Fear River. In the list of appointments for 1833 there appears a Mission to Slaves on Cape Fear, with E. Leggett as the preacher. This mission was continued for three years, and then it disappears from the list of appointments for a number of years. In its place there appears in 1836, the Waccamaw Neck Mission, which was also a mission to the slaves, and may have embraced a part of the territory which had been included in the Cape Fear Mission. This mission was continued for at least thirty years, and a remarkable fact brought out by a study of its history is that twenty-eight of these thirty years were covered by the ministry of three men. It seems that the time limit did not apply to missions of this kind, and when a man was found who was peculiarly adapted to such work he was continued in the same field longer than four years.

One of the two men who formed this mission in 1836 was James L. Belin, a pioneer in mission work among the slaves. The following from his memoir will give some idea of the type of men serving these missions: "Brother Belin was a pure-hearted, good man, a plain, experimental preacher, very devotional in spirit, and zealous for the advancement of the Redeemer's kingdom. His charity to the poor was a marked feature of his character; and while all must admire him and honor his memory for a noble display of this Christian virtue, there are many who, as recipients of his favors, will feel bound to bless his name as a benefactor. It is his memorable distinction to have led the way in preaching to the blacks. This he did in 1819, by preaching on the Springfield and Brook Green plantations of Mr. Robert Withers and Major Ward. In 1836, he and Rev. T. Huggins formed Waccomaw Mission, on which he for some time labored, and to the support and advancement of which he devoted not only his energies of mind and body, and all his personal influence, but he also contributed freely of his means while living; and finally, to this worthy and long cherished interest he bequeathed well-nigh the whole of his property." He continued to serve this mission for four years and possibly longer, but for a number of years before his death he was on the superannuate list. He died in 1859.

Another name that must be associated with the history of this mission is that of John A. Pinick. In 1840, while still a young man, having been in the Conference only four years, he was appointed to the mission, and he was continued in this field of labor until 1854, a period of fifteen years. Two years later he was sent back to the same work, and died during that year. I quote from his memoir: "Our brother was no ordinary missionary. His ministry for nearly sixteen years in the same field of labor attests his worth, and the confidence reposed in him by his brethren. Deeply impressed by the importance of his station, there was no shrinking from its responsibilities; and the vigor and freshness of his ministry, where there was so little of human applause to stimulate, proves that his heart was in the work. As a chatechist he excelled. 'Apt to teach,' he labored to simplify the truth, and fix it in the heart as well as the memory of the catechumens. Nor was he wanting in pastoral duty, ready always to admonish or encourage: in many a negro cabin has he prayed with

the sick and dying, and spoken cheering words of the better land and blessed Saviour. None were too high to be uninfluenced by his godly life; none too low to be overlooked in this discharge of duty; he won the confidence of the Master, and the abiding affection of the slave."

At the close of the year 1858, after the death of Pinick, Charles Betts was one of the two preachers appointed to the Waccamaw Mission, and he continued to serve the work for seven years, until 1866. I have not had access to the Minutes of the South Carolina Conference after that year.

Besides these two missions in the Wilmington section there were a few other plantation missions to the slaves in the state, but we have very little information in regard to them. In the Raleigh District there was an Eno Colored Mission and a Tar River Colored Mission; in the New Bern the Snow Hill and Edgecombe Colored Missions; in the Washington Districts, an M. T. Devereux Plantation Colored Mission and a Roanoke Colored Mission; in the Norfolk District, a Durant's Neck and Pasquotank Colored Mission. Few of these seem to have been permanent. This does not mean that the slaves were neglected or that work amongst them was unsuccessful. At the beginning of the Civil War there were in the North Carolina Conference over twelve thousand colored members while the white membership numbered less than thirty thousand. Generally, however, it was found in this conference that the colored people could be served most effectively in the same pastoral charge with the white people.

In a number of the towns of the state, however, there were established separate charges for the colored people. Among these were the following: Raleigh Colored Mission, Andrew Chapel in New Bern, Purvis Chapel in Beaufort, Avent Chapel in Washington, Evans Chapel in Fayetteville, Elizabeth City Colored Mission, and Edenton Colored Mission. In most of these places the colored membership was larger than the white. Andrew Chapel in New Bern had a membership of nearly a thousand when Centenary had less than three hundred. There was only one other negro congregation in the state as large as this one, and that was in Wilmington where there was a membership of nearly a thousand colored members served as a part of the Front Street charge. Men of prominence, in some cases, served these missions. The Raleigh Colored Mission was served one year by James Reid, and for two years in succession by William E. Pell. The Mission in Edenton was served for four years in succession by William J. Norfleet. A young man who seemed especially successful in this kind of mission work was John L. Newby, a native of Pasquotank County. In 1860 he was appointed to the colored mission in Raleigh, where, it is said, "he was blessed by having the work of the Lord to prosper in his hands." During the year his charge was visited with a revival of great power, and the Church was more than usually prosperous in all her interests. In 1861 he was appointed to Evans Chapel in Fayetteville, and again to the same charge the year following, dying there during the year. Here again the Church under his ministry was blessed with a gracious revival.

We return now to the consideration of missions to the white people during this period. From 1840 to 1850, so far as indicated by the minutes, there were only seven such missions in the state. The only city mission that had been established was in Raleigh. This seems to have been a very weak one, only about thirty members being reported, and there was practically no increase in membership during this decade. The only other mission in the Raleigh District was the Tar River Mission. The location of this mission is in doubt. It must not be confused with the Tar River Circuit which was a separate charge. In the New Bern District there was a Lenoir Mission, and along the coast there were three, viz.: Currituck, Hatteras, and Cape Lookout. In the western part of the state there was established just at the close of this decade a Blue Ridge Mission, and mention might be made also of a mission to the Indians served at times in connection with the Waynesville Circuit. It was known as the Euchota Mission. About one hundred and thirty Indians were enrolled as members.

At the end of another decade, in 1860, we find that two of these missions had been discontinued, viz., Tar River and Lenoir. The other five were still classed as missions. The Raleigh Mission had increased in membership from 31 to 75. The Hatteras membership had grown from 142 to 479, but it was still a mission. The Cape Lookout membership had increased from 26 to 101. There had been a slight falling off in the Currituck membership, the number reported being 202. The Blue Ridge, with no report in 1850, had a membership of 197 in 1860.

To these five missions there had been added during the decade seven others, as follows: In the western part of the state, Sauretown, Little River, South Mountain, John's River, and Rocky River; in the eastern, Johnston, Contentnea, Neuse, and Ocracoke and Portsmouth. There were a few other missions appearing in the appointments for a year or two. It will be noticed that they were nearly all in the mountains or in the eastern part of the state. There were very few mission charges in the central and Piedmont sections.

Before another decade had passed the General Conference took action which made a great change in the manner of conducting our missionary work. The Missionary Society, with its auxiliaries and branches, and with its Board of Managers directing its affairs, was discontinued, and the work hitherto conducted by this Society was placed in the hands of two Boards, a Foreign Mission Board and a Domestic Mission Board. It was provided at the same time that each Annual Conference should have charge of the Domestic Missions within its own bounds, these to be under the control of a Conference Board of Domestic Missions. One tenth of the money collected for Domestic Missions was to be forwarded to the Treasurer of the Parent Board, together with any surplus that might be on hand after the appropriations to the conference missions had been paid. We find accordingly the North Carolina Conference, at its ensuing session, appointing a Board of Missions composed of an equal number of ministers and laymen. It was at this same General Conference that a resolution was passed providing for lay representation in General

and Annual Conferences, and that was the beginning of a more active part by the laymen in the affairs of the Church. The year following a resolution was passed in the Annual Conference extending to T. H. Shelby, Esq., Treasurer of the Conference Mission Board, and also the lay members, an invitation to take seats within the bar of the Conference.

In discontinuing the Missionary Society, and in the appointing of Mission Boards to act as agents for the Church, our fathers were returning to the original conception of the Church's relation to the work of missions. It is no longer a society with a membership embracing a part of the Church conducting the work of missions, but it is now the whole Church, acting through its appointed agents, doing the work. Under this plan we might expect the membership of the Church as a whole taking a more active interest in missions, and within a few years we see evidence of more business-like methods being adopted in the work of Domestic Missions. Four years later the two general Boards were consolidated by the General Conference, but this did not affect materially the Conference Board.

For a number of years after the Conference Board of Missions was constituted no reports were made by it to the Conference, or if made they were not recorded, and during those years we know nothing as to the charges that were being aided by the Board. In 1879, however, there was recorded in the Minutes of the Conference a report from the Board of Missions that contains a list of the Missions in the Conference at that time, and a brief report from each mission. These missions were sixteen in number, and were as follows: In the Salisbury District, Pilot Mountain, Roaring River, and Hunting Creek; in the Shelby District, Columbus, South Mountain, and Upper Broad River; in the Charlotte District, Calvary and North Charlotte; in the Fayetteville District, Lillington and White Sulphor Springs; in the Wilmington District, Waccamaw and Coharrie; in the New Bern District, Swift Creek and Straits; in the Washington District, East Halifax and Portsmouth, Ocracoke and Hatteras. The only charges in this list that are known to have been mission charges twenty years before are South Mountain and the charges on the coast. It will be noticed that the only city mission that the Conference was supporting at the earlier date, the one in Raleigh, had disappeared from the list. In its place is found in the appointments for the year we are now noticing Person Street station, a self-sustaining charge, having 248 members, and paying a salary of $700. The only city missions appearing in this list are the two in Charlotte, Calvary and North Charlotte. Most of these missions were very weak. One had thirty members and paid $19.18 on salary. Another had forty-seven members and paid $33.18 on salary. Portsmouth, Ocracoke and Hatteras, while reporting 520 members, paid only $126.71 on salary. The average salary paid was $181, while the average salary paid in the Conference that year was $573. There were reported from these missions an average of nine infants baptized during the year, and seven adults. The average for the Conference was fourteen infants and twenty-four adults. The appropriations for this year are not given, but the amount raised for Domestic Missions was

$2,668, and this would give an average appropriation to the sixteen missions of $161, making the average salary received by the missionaries $340. Of these sixteen missions eight were in the bounds of the present Western North Carolina Conference, and eight were in the bounds of the present North Carolina Conference.

The number of mission charges has gradually increased from year to year since then. Ten years later, when the Conference was divided, there were thirty-five mission charges. In the same territory today, the transferred territory not being included, there are 149 mission charges, 74 in the North Carolina Conference and 75 in the Western North Carolina Conference.

This increase in the number of mission charges is due, in part, to the rapidly growing town population during these years. In 1880 we had only sixteen mission charges in the state, and there were very few towns in which there was needed more than one Methodist Church. But as the towns grew new churches were established, and in most cases these had to be given help in the beginning from the Mission Board. In 1886 we had only three city mission charges in the state. Three years later we had three times that number. .These were Central and Brooklyn, Raleigh; Carr, Durham; Burkhead, Winston; Church Street, Charlotte; Forrest Hill, Concord; Campbellton, Fayetteville; Bladen Street, Wilmington; St. Johns, Goldsboro. To the six remaining in the North Carolina Conference after the division, there were added during the next ten years the following: Hancock Street, New Bern; Market Street, Wilmington; North and South Rocky Mount; West Durham; Epworth, Raleigh; North and South Henderson. Of these twelve city mission charges that had been established by 1900, two have been discontinued, five have become self-sustaining, and five are still mission charges. The number of such missions has continued about the same for the past twenty years, the number now being twelve.

The point is sometimes made that the country circuit, once strong enough to take care of itself, has been so weakened by the movement to town that it must now call upon the Mission Board for help. That may be true in some Conferences. It has not been true to any large extent in the North Carolina Conference. Many of our strong country churches have been weakened by the loss of families moving to town, but very few circuits that were once strong and have not been divided, are now receiving help from the mission fund. It is true we have many mission charges in the country now where a few years ago we had none, but these are nearly all new charges, or charges that have been weakened by the transfer of one or more churches to other charges. The call from country charges and small towns for missionary money in recent years has rather been due to the demand for intensive work. That requires smaller circuits, in many cases stations, and that often means weaker charges financially, at least for a season. But all this, if wisely managed, in the end means a strengthening of the whole work, and the missionary money that is needed in order to carry out these plans should always be provided. It is money well spent.

We not only have many mission charges now where there once was none, but we have many charges now receiving mission aid which, with the strength they now have, would not have been regarded as charges in need of help a few years ago. Twenty years ago it was the policy of our Conference Board not to make an appropriation to a charge that was paying a salary of six hundred dollars, and only in exceptional cases would an appropriation be allowed that would make the salary paid and the appropriation combined more than six hundred dollars. If that policy were followed today there would not be much need for mission money. There are very few charges unable to pay as much as six hundred dollars. A majority of the mission charges are paying that much, and some of them are paying as much as one thousand dollars. That the Board has been justified in changing its policy in this particular it will be readily agreed. We are a long way from the time when the maximum salary for all preachers was fixed by the church at one hundred and fifty dollars. The churches are now urged to provide the most liberal support for their pastors, and for a number of years the average salary has been increasing. It has come about that the salary paid by the weaker charge, while a great deal larger than it used to be, is relatively small. With the average salary in the Conference something like a thousand dollars, weaker charges with salaries of five and six hundred dollars cannot be provided for, and if they could be the great Methodist Church ought not to be willing for its representatives on these charges to have to live on such a meager salary in these days of high prices.

This enlargement of our missionary work of course could not have been accomplished without a continued increase in mission funds. Fifty years ago the North Carolina Conference was contributing (in round numbers) for domestic missions $2,000 annually. Ten years later it was contributing $7,000. In 1890, the first year after the division of the Conference, the North Carolina Conference contributed a little over $5,000. There was little increase in the amount raised for the next ten years, a little less than $2,000 per annum for that period and one-half of this amount was paid by transferred territory. Beginning in 1900 there was a marked increase in the amounts raised for Domestic Missions, the annual sum raised being doubled within a decade. I give the figures for these years: 1900, $7,075; 1901, $8,377; 1902, $9,234; 1903, $10,191; 1904, $10,975; 1905, $11,688; 1906, $11,866; 1907, $12,135; 1908, $11,664; 1909, $13,378; 1910, $14,277.

During these ten years the assessment for Domestic Missions was increased several times. In 1900 the assessment was $9,200. The next year it was increased to $11,000, and later to $11,500. In 1910 it was increased to $14,500. It was not merely as the assessment was increased, however, that the collections increased. There was throughout this period a growing feeling of responsibility on the part of Presiding Elders, Pastors and people in regard to the paying of the assessment that was made. In 1900 the Conference was paying about eighty per cent of the assessment, and that was probably as large a per cent as the Conference had ever paid. In 1905 the

assessment was paid in full for the first time, and this record was maintained for several years.

The money raised by the two Conferences in the state in recent years has been supplemented by certain special gifts which should be noted. In 1906 Mr. Washington Duke in his will left to each conference $5,000 for Domestic Missions. The amount received by the North Carolina Conference has been yielding three hundred dollars annually in interest and this has been used in the regular appropriations to mission charges.

In 1914 Mr. J. B. Duke, a son of Mr. Washington Duke, made a donation of $35,000 to the two Conferences and of this amount ten thousand was to be used in rural mission work. A like amount has been given each year since then. These gifts have made it possible for the Conference Boards to strengthen greatly the work under their care.

Included in the history of Methodist Missions in the state should be an account of the work done by the Board of Church Extension, but to give this branch of our mission work such notice as it deserves would make this paper too long. Organized in 1882, it has contributed to the building of churches in this Conference $72,121.30; to the building of parsonages, $7,892.00; total, $80,013.30. It has also raised a Loan Fund of $3,550.00. These funds have been of great value to our mission work, especially in helping to provide a permanent home for the Church in new territory.

The work of the women of the Church along home mission lines must not be allowed to pass unnoticed. The General Conference of 1886 authorized the organization of a Woman's Department of the Board of Church Extension, and our Conference Board of Church Extension at its next meeting established such an organization for this conference by the appointment of a Secretary and a Treasurer and thirteen District Secretaries. The organization at first had as its object the raising of funds for parsonage building, but in 1890 the General Conference enlarged its powers so as to allow it to do any work coming under the head of Home Missions, and at the same time gave it the name, "Woman's Parsonage and Home Mission Society." In 1898 the name was again changed and the organization came to be known as "The Woman's Home Mission Society," though it still had as a part of its work the building of parsonages. The society has in recent years been consolidated with the Woman's Foreign Missionary Society, and is now doing its work as a department of the Woman's Missionary Society. In the North Carolina Conference the Society has not found so much missionary work to do as it has beyond our borders, but in giving direction to the local activities of the Church along missionary lines it has been an organization of great value.

Green Hill, Preacher, Patriot, Pioneer

REV. THOMAS N. IVEY*

IT can be safely stated that there are comparatively few who can locate chronologically the subject of this paper or mention any fact that would naturally project him as a distant historical character. He figures only modestly in the annals of his State and Church. No standard history gives him more than a passing mention. Then why introduce him to a Historical Society as the legitimate subject of an historical paper? Simply because he was a maker of history. Every history-maker is a ward, if not a child of history, possessing a valid claim to that publicity which represents more a method of ethical torch-bearing than of sensational advertising.

There should be a clear conception of what is meant by history. Mr. Emerson in his elaborate essay on "History" is entitled to attention when he says: "Broader and deeper we must write our annals—from an ethical reformation, from an influence of the ever new, ever sanative conscience—if we would trulier express our central, wide relative nature instead of this old chronology of selfishness and pride to which we have too long lent our ears." The essence of the meaning of these words of Mr. Emerson is, that apart from history of the old chronology and the pride of spectacular events and of haloed personalities, there is a truer, juster, higher history of ethical reformations springing from impulses born amid individual strivings, and of mighty, if not advertised, exploits inspired by that "sanative conscience," which ignores mere chronologies and despises the chaplet-leaf of fame.

To this latter kind of history belongs the subject of this paper. We cannot study his life with its high idealism, its keen pioneering energies, and its sound constructive service to church and country without realizing that he justifies his claim to the attention of the higher history and answers signally to that definition of a "great man" given by Mr. Emerson in another essay: "I count him great who inhabits a higher sphere of thought into which other men rise with difficulty and labor." Because of the chronic and seemingly incurable misconception of the meaning of real history and of real greatness we find in Green Hill one of history's almost "forgotten men." The mission of this paper is to bring him out, if possible, into the light of a broader recognition and a more appreciative memory, for to remember truly such a man is to keep flowing a fountain which

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for more than a century has been pouring its waters into the mighty current of our national life.

Green Hill, the son of Green and Grace Bennett Hill, was born in Bute County, North Carolina, November 3, 1741. There are no records which throw any light on his immediate forbears. It is highly presumable that they moved to North Carolina in the latter part of the 17th century with that band of English settlers who located around Albemarle Sound and later on the banks of the Roanoke. That the Hills in that early day were members of the Established Church may be taken for granted. There is an old entry to the effect that Green Hill, undoubtedly the father of our subject, was appointed vestryman of the Parish of St. George in 1758.

It is to be regretted that we know so little of the boyhood and youth of Green Hill. It must be apparent to all that there is a decided disadvantage for one who essays to draw the picture and appraise the life of a man who is not seen in the morning light of boyhood and youth. That morning light is needed to harmonize perspectives, equalize values, and explain many things that appear so plain at noonday or in the mellow light of evening. Imagination, however, using the knowledge of conditions that obtained in the Carolina Province in 1741 can make the best of it. In those days every inviting avenue, it seems now, was closed to the boy. The country was a tangled wilderness. The settlers were widely scattered. There was not a regular school house in the whole colony. There was no post office. There was no newspaper. There were only a few churches scattered over a vast territory. The Sunday School had not been established. Steam and electricity were unknown. There was not a public road. Yet it would be a mistake to assume that boyhood in that day was only a stretch of strenuous, cheerless existence, and that Green Hill as a boy did not find all that was necessary to fill to the brim the cup of eager, bounding, inquisitive life.

During these early days two epochal movement whose respective culminations were destined to change the history of America, but of the whole world, were rapidly gathering force. They had been born long years before Green Hill was born. They were to envelop him and either make him, or leave him a mere human fragment in their wake. One of these movements was toward civil freedom. The other was toward that broad ecclesiastical freedom which denotes the highest spiritual liberty for the individual and the state. The one culminated in the American Republic; the other in American Episcopal Methodism.

Both movements, as has been stated, enveloped Green Hill at a critical time in the life of the movements and in the life of the man himself. We see the credentials of his eminent forcefulness in his active relationship to these movements. He rose to the full heights of the situation. He showed a loyalty so true, a devotion so exalted, and a service so self-sacrificing and constructive as to make it impossible for us now to dig beneath our Republic and our Methodism without finding him among the foundation stones of the imposing superstructures. In studying his claims to remembrance on the part

of the nation and of Methodism we must view him in his relation to these movements and to another movement to be considered later on in this paper.

The resistless urge toward the goal representing the establishment of Episcopal Methodism in America really began that evening in Aldersgate street in 1738 when John Wesley felt his heart "strangely warmed" and at last rejoiced in the long-sought consciousness of spiritual freedom. That "strange warmth" and the thrill of a new found liberty in Christ Jesus established the Methodist Societies in England in 1740. It has much to do with the repeated visits to America of George Whitefield who went as a flame of evangelical fire up and down the Atlantic seaboard. It sent Philip Embury to New York in 1760. In the heart of Robert Strawbridge it operated to build the first Methodist Church in America in 1766. It built St John Church in New York in 1768. It brought Francis Asbury across the sea in 1771. It sent Robert Williams to Virginia in 1772.

The religious condition in North Carolina when it was first touched by the breath of Methodism was not encouraging. There were few churches. There were not more than a mere dozen established churches and chapels in the whole province. Only clergymen of the Established Church were allowed to perform the rites of matrimony. The Baptists were preaching at several points. There were fewer than twenty congregations of Presbyterians. Several Lutheran and German Reformed churches were being established in the western part of the colony. The Moravians had settled what is now known as Forsyth County in 1753. The Quakers had been preaching in the province for nearly a hundred years. To obtain a clear idea of the spiritual destitution of the province in the latter decade of the eighteenth century we have only to read the diaries of Francis Asbury and others. Some of the entries appear amusing to us, but at that time the facts were far from amusing. The condition was so alarming during the administration of Governor Gabriel Johnston that he deemed it necessary to read to the House a special message on the subject.

Green Hill was more than thirty years old when he found himself caught in the swirl of the invincible Methodist movement. We do not know exactly when it was. It may have been when Joseph Pilmoor, the first Methodist preacher to set foot on North Carolina soil, came down from Virginia and set the whole section blazing with revival fire. Or it may have been a little later under the preaching of Robert Williams, who organized the first Methodist Society in North Carolina. It was most probably during that wonderful revival which started under the preaching of Robert Williams in Virginia in 1772 and swept across the border into Bute County in which Green Hill lived. But one day he felt the Methodist tide washing around his feet as he listened to preaching which caused him to make the great renunciation and the great surrender. He was not content to bask in the new liberty into which the Holy Spirit had brought him. He entered the new life as a leader. Shortly after his conversion he began as a local preacher to establish the new faith in his community.

It was through the preaching of Pilmoor and Williams and of such local preachers as Green Hill and others that the North Carolina Circuit to which Poythress, Dromgoole and Tatum were appointed in 1775, had 683 members. He had helped to lay the mudsills of Episcopal Methodism and was striving with all his soul to build his very life into the structure. He was the first native son of North Carolina, so far as I know, to become a Methodist preacher.

Let us now leave Green Hill as a leader in that movement which was later to culminate in the establishment of American Episcopal Methodism and see him as a leader in that other movement which culminated in the establishment of the American Republic.

The history of the American colonies is the history of conflict not so much with Indians, the wilderness, and the rigors of the soil and climate, as that waged by the spirit of freedom which forced Magna Charta from King John on June 15, 1715, and then set out to show everywhere and at all times a mailed hand against tyranny. The story of North Carolina, therefore, is a story of the victories and defeats of this spirit of liberty. It was very active during the Proprietary Period, 1663 to 1729. It was manifest in active opposition to the payment of export duties, the exactions of the Established Church, and other forms of royal tyrannies exercised hrough mercenary proprietors. There was a bloody clash during the administration of Governor Tryon in 1768 on the field of Alamance. The iniquity of the Stamp Act was firing the animosities of the people. The conflict assumed a very serious form in 1774 during the administration of Governor Martin when, on August 25, in spite of the opposition of the governor, the first provincial Assembly met at New Bern to elect delegates to a Continental Congress at Philadelphia, which congress assumed to exercise powers vested in the people, and to acknowledge no duty whatever to the Crown.

The first Provincial Assembly in North Carolina was made up of delegates elected by the people. According to Wheeler in his *History of North Carolina*, "it was not a conflict of arms or force, but it was the first act of that great drama in which battles and blood formed only subordinate parts. It was the first Assembly of the people of North Carolina in a representative character in opposition to the Royal King." It is not strange to find as a delegate to this great meeting our local Methodist preacher, Green Hill. He and William Person were delegates from Bute County which will ever be known in North Carolina as the county in which there were "no tories." It would have been as difficult for Green Hill to refrain from participating in this conflict as from becoming a local preacher of Methodism after the great light had broken into his soul. That constructive element in his nature, with a strong ethical impulse, made him a forceful leader in the ranks of those who established the American Republic and in the ranks of the white bannered host that established American Methodism.

The Second Provincial Congress met at New Bern on April 3,

1775. It was called by the moderator of the First Provincial Congress. The House of Assembly which had been elected by order of Governor Martin met at the same time and place. The members of one body were the members of the other. There is no record of Green Hill's having been a member of this Second Provincial Congress, though he probably was. The Third Provincial Congress met at Hillsboro on the 20th of August, the same year. At this Congress momentous action was taken, severing relationship with the Crown. A kind of provisional government was established, an army was placed in the field, and provision was made for the issue of necessary currency. Green Hill was a member of this Third Provincial Congress. He was appointed to serve on one of the most important committees—that of Privileges and Elections. It is an interesting fact to be remembered that both members from Bute County were ministers of the Gospel, Green Hill of the Methodist Societies and Rev. William Hill of the Baptist Church. There was in this body another minister, Rev. Henry Patillo, of the Presbyterian Church.

Green Hill was a member of the Fourth Provincial Congress, which met in April, 1776, at Halifax. The crowning work of this Congress was to affirm the province's absolute independence of the mother country. Thus North Carolina led all the colonies in affirming this independence. At this Congress Green Hill received a military title—that of 2nd Major of the militia. He was known later in life as "Colonel Hill," but if he received any other title than that of Major I have not been able to find the record. He was placed on a committee to regulate the militia. Cornelius Harnett, Samuel Ashe and William Hooper were his fellow committeemen. He was also designated as one of the signers of the bills of credit issued by the Congress. The highest testimony to his influence and ability was his appointment on a committee to prepare a civil constitution. The committee failed to agree on a constitution, but appointed a sub-committee to propose a temporary form of government pending the next session of the Assembly. The Council of Safety was appointed and the Council recommended that on the 15th of the following October delegates should be elected to meet on November 12, to form a constitution. This latter assembly had Richard Caswell for its president. On December 17th, a day ever to be remembered in North Carolina, a bill of rights was adopted. On December 18th, a constitution was adopted, with Caswell as Governor, and North Carolina became entirely independent of the British Government.

Green Hill was not a delegate to this famous Assembly, though no man in the state had done more to make it possible. We find him, however, an active member of the Assembly of 1777. He represented Franklin County in the Assembly of 1779. Bute County was no more. From it had been formed Franklin and Warren Counties. In this Assembly of 1779 he presented a bill for making a better provision for the poor and so far as records show, he was pioneer in the movement to establish public institutions for the care of the indigent in the Old North State.

In 1781 Green Hill enlisted as chaplain of the 19th Regiment,

Sharp's Campany, and saw service the same year as far west as Salisbury, when our armies were on a retreat.

On November 30, 1782, the treaty of Paris was signed and American independence was a fact forever more. It would seem that the time had come for Green Hill to retire to his large landed estate on the Tar near Louisburg, the county seat of Franklin, and leave others to assume the burden of public duties. He had taken a strenuous and prominent part in establishing the independence of his state and the country. But the idea of retirement had not entered his mind. It was unsuited to his temperament. He was only a little over forty years old. He was too useful a man to cease his functions as a burden bearer.

In 1783 he was elected Treasurer for the District of Halifax. There were several districts and as many treasurers. All state officials were under the Governor. He was also elected one of the Councellors of State, which position he continued to hold until some time in 1786, as shown in a letter written him by Governor Caswell. There is no doubt that as Treasurer of Halifax County he had some trouble with the Assembly. A shortage was charged. We are not surprised, though, to find that in the Assembly of 1789 the committee appointed to report on the shortage of Green Hill as Treasurer of Halifax District reported favorably, and that he was entitled to 233 pounds, 13 shillings, and sixpence, which amount was directed to be paid to Mr. Hill. This was a double vindication. In his case there had been no shortage, but a reimbursement was declared necessary.

At the beginning of 1785 there were fewer than 18,000 Methodists in America. There were hardly one hundred preachers. Coke had been sent by John Wesley across the Atlantic. The famous Christmas Conference of 1784 had been held, and Episcopal Methodism, altogether independent of the Established Church, had become an organized force. The time had come for the holding of the first Annual Conference of organized Episcopal Methodism. The place had been selected. There was no directory showing the homes of the preachers. There was no need of any directory. There was only one home for all the preachers, and that was the home of Green Hill. It was one of those plain storey-and-a-half houses so common in that day. Yet then it was considered a mansion. It was built of massive timbers, having five rooms in the basement, four on the second floor and two in the attic. It still stands in a remarkable state of preservation. Through one door you look southward. Through the opposite door you see across the Tar about one mile distant the beautiful town of Louisburg. Close at hand is an old fashioned garden. On the right is a clump of cedars guarding the resting place of the dead, among whom is Edwin Fuller, North Carolinas gifted poet, and a descendant of the owner of the house.

The upper storey of the house now contains two rooms. Originally there was but one room. In this one upper room the first Annual Conference of the Methodist Episcopal Church in America was held

on April 20, 1785. Bishops Asbury and Coke presided. This Annual Conference embraced a territory covering Virginia, North Carolina and South Carolina. Twenty preachers were present. There was John King, the Oxford scholar and skilled physician, who was disinherited by his parents when he became a local preacher, and who crossed the ocean and preached the first Methodist sermon in Baltimore. There was Jesse Lee, one of the doughtiest knights that ever went forth in the crusade of Methodism. There was Philip Bruce, the boldest of the "Thundering Legion." There was Reuben Ellis, one of the choicest spirits among the first Carolina preachers. It is very probable that the following also were present: Edward Dromgoole, Francis Poythress, John Easter, John Dickins, John Tunnell, Hope Hull, and James O'Kelly.

It was a fraternal meeting. There were no vexing questions. Only the normal work of the new Church was considered. Bishop Coke most unwisely injected the slavery question. The injection was unwise not primarily because he was the guest of a man who had many slaves, but because the question was in extreme form for that day and those circumstances. Fortunately he did not push his radical views. The gain during the year was gratifying. There had been 991 members received. The work was extended into Georgia. Philip Bruce was made a presiding elder. For the first time the term and the office came into use.

While in the house of Green Hill were held three other Annual Conferences—in January, 1790, December, 1792, and December, 1794—it is probable that in each case the members of the respective conferences were entertained in the neighborhood. By this time the population of the community had grown. Bishop Asbury in his Journal says, under date of January 19, 1792, "I rode with no small difficulty to Green Hill's, about two hundred miles, the roads being covered with snow and ice. Our Conference began and ended in great peace and harmony. We had thirty-one preachers stationed at the different houses in the neighborhood."

It can thus be seen what a gracious host this great Methodist was. His hospitality, as will be seen, was extended to a Methodist Conference in another state. We must be careful to make the chief fact in Green Hill's life not that he entertained so graciously the first Annual Conference of Episcopal Methodism in America, but that he acted so self-sacrificingly and heroically in making the Methodism whose first Conference he entertained.

Green Hill was destined to take active part in another great movement which played a most important part in the development of this country. This was the pioneer movement, which, toward the latter part of the eighteenth century, crossed the Alleghanies and helped to build up the great State of Tennessee and other states of the Mississippi Valley. The frontier has ever been the goal of civilization's advancing columns. Emerson Hough has said: "Always it has been the frontier which has allured many of our boldest souls. And always just back of the frontier, advancing, receding, crossing

it this way and that, succeeding and failing, hoping and despairing—but steadily advancing in the net result has come that portion of the population which is not content with a blanket for a bed and the sky for a roof above. . . . The Frontier has been the lasting and ineradicable influence for the good of the United States. It was there we showed our fighting edge, our unconquerable resolution, our undying faith. There for a time at least we were Americans. We had our frontier. We shall do ill indeed if we forget and abandon its strong lessons, its great hopes, its splendid human dreams." Green Hill had been resting for a lifetime under the lure of these frontiers, which represented the establishment of a great Church and a mighty Republic. It is not strange that he yielded to the lure of that other frontier which lay toward the setting sun and hid the valley in which the battle of human progress is to be fought and in which our Republic shall see the fairest fruitage of its wonderful energies.

In 1796 he crossed the Alleghanies and made a trip to that fairest picture of our continent—the section which is now called Mid-Tennessee, and into which at that time the waves of a pioneering population were washing. As he went he preached. It is both refreshing and inspiring to read in his diary his eventful itinerary and especially to see that as he went he preached—not in the church houses for there were few of them, but in the majestic groves and the extemporized shanties of the settlers.

In 1799 Green Hill moved his family to Tennessee and settled about twelve miles south of Nashville. There among those beautiful rolling hills he built a residence which he called Liberty Hill. It was hardly so pretentious as his other residence, Liberty Hall, in North Carolina, but it was considered one of the best homes in that section of the Alleghanies. It was a home for the Methodist Preachers, from Bishop to circuit rider. Here in this peaceful home Green Hill lived as the affluent planter and the active local preacher. He had been ordained deacon by Bishop Asbury on January 21, 1792. He was ordained elder by Bishop McKendree on October 4, 1813.

It was at Liberty Hill that Bishop McKendree held his first Conference in 1808. This was the Western Conference which included the States of Tennessee, Kentucky, Alabama, Mississippi, Louisana, Ohio, Indiana, Illinois, and all territory west of the Mississippi.

Bishop Paine, in *Life and Times of McKendree*, says: "The Conference at Liberty Hill was held at a camp meeting (the grounds were at the foot of the hill on whose crest stands the residence), the preachers lodging on the encampment, while the Bishops, in view of Bishop Asbury's feeble health, stayed at the residence of Col. (Maj.) Green Hill. As there was but one Conference at that time in the West, the traveling preachers collected here from Holston, Natchez, Opelousas, Missouri, Illinois, Ohio, Kentucky and Tennessee, covering a vast field of labor—an immense theater for missionary enterprise. To supply this extensive and extending field of itinerant occupations, some fifty-five preachers had been employed the pre-

ceeding year. Many of these had been toiling on the frontier settlements, and had come hundreds of miles to Conference, fatigued with travel, enfeebled by affliction, exposure and labor; bare of clothing; in money matters almost penniless—really itinerant houseless wanderers—but they brought cheering intelligence of religious revivals, and growing spiritual prosperity. Bishop Asbury says in his Journal: 'We have had 2,500 increase; there are seven districts, and a call for eighty preachers.'"

Only the salient facts in the life of Green Hill have been given. Let us now view him at somewhat closer range. At the beginning of the nineteenth century he is comfortably settled in Tennessee. He is far past life's meridian. We see him growing old gracefully and usefully, having behind him a constructive record which had lifted him far above the average in the roll of public characters. He had given distinguished service to his state as patriot and legislator, and had the satisfaction of seeing that state free and independent. He had thrown his whole soul into the spread of scriptural holiness according to the Methodist faith. He had not only seen Methodism established as a strong and growing Church, but had had the pleasure and honor of entertaining its first Annual Conference. He had become pioneer and had established himself in a new territory in which his pioneering spirit found its accustomed exercise.

Green Hil was married twice. Both wives were wealthy and represented the best blood in the state. So he enjoyed not only acquired but inherited wealth. He was a large slave holder. He was married in early life to Nancy Thomas, on October 13, 1763. The children of this marriage were: Jordan Hill, who resided in North Carolina until his death, and left a large family of children; Hannah Hill, who was married to Thomas Stokes of Chatham County, North Carolina; Nancy Hill, who married Thomas Knibb Wynne of North Carolina, and died in 1791, leaving a large number of descendants, among whom were those worthy Methodist laymen, the Southgates of Durham, North Carolina; Martha Hill, who was married to Jerry Brown of North Carolina, and moved to Tennessee, and was long a resident of Lebanon; Richard Hill, who died in infancy. Nancy Thomas Hill died on January 16, 1772. On June 3, 1773, Green Hill was married to Mary Seawell, daughter of Honorable Benjamin Seawell of old Bute County, North Carolina. The children of this marriage were Green Hill, III, who died in Alabama, leaving a large family of children; Lucy Hill, who married Rev. Joshua Cannon, moved to Tennessee and settled in Williamson County, leaving a number of descendents with him; John Hill, who, after having gone to Tennessee and married, settled in Rutherford County in that State, leaving a number of descendants; Thomas Hill, who having married, also settled in Rutherford County and died at an extremely old age, leaving a number of descendants; Sally Hicks Hill, who was never married, and died in Williamson County, Tennessee; Mary Seawell Hill, who was married in Tennessee to Abram De Graffenreid, died and left only one child, who was never married; William Hill, who

married and settled in Rutherford County, Tennessee, and died in Haywood County, leaving one son, Richard Hill, who afterward became a Methodist preacher; Joshua Hill, who moved with his father to Tennessee and afterwards married Lemiza Lanier of Beaufort County, North Carolina. He was a local preacher in the Tennessee Conference. The daughter of Joshua C. Hill married Rev. William Burr of the Tennessee Conference. A descendant is Mrs. Laura Burr Ferguson, widow of the late Gen. F. D. Ferguson, of Birmingham, Alabama. In Mrs. Ferguson's possession is the original Bible of Green Hill, and to her and her son, Mr. Hill Ferguson, I am indebted for much interesting data.

Green Hill and Dr. John King, the English scholar, preacher and physician, who took a prominent part in the establishment of Episcopal Methodism, married sisters—members of the Seawell family. Mrs. Louisa Hill Davis, widow of the late M. S. Davis, President of Louisburg Female College, and whose son, Rev. E. H. Davis, is a most useful preacher of the North Carolina Conference, is a collateral descendant of Green Hill on the father's side, and a lineal descendant of John King on the mother's side. Much space could be given to the names of those who are worthy descendants of Green Hill. They are many and are found in almost every southern state. These men and women have enriched almost every walk of life. Some became preachers. One was a gifted poet, Edwin Fuller, author of "Angel in the Cloud." Quite a number became jurists and statesmen. Jordan Stokes, Sr., one of the ablest lawyers of Nashville, Tennessee, is a lineal descendant of Green Hill. Senator Garland, of Arkansas, who was a member of President Cleveland's Cabinet, was a great-grand-son. Hon. Robert M. Furman, one of North Carolina's greatest editors, was a lineal descendant of our Green Hill. The list might be greatly extended and it would take in men and women who, while not so prominent as some who have been mentioned, are just as worthy representatives of the great and good man whose life is being sketched.

Green Hill has been described as a man of dignified bearing and polished manners. With his large wealth and impressive character he did not fail to exert a strong influence among his fellow men. His home was almost ideal in that early day. He never failed to be the earnest local preacher, intensely interested in the welfare and growth of the bloved Methodism in whose establishment he had taken such a practical and earnest part. He was a ready and fluent speaker and was fond of preaching the fundamentals of the Christian faith—free grace, free will, and individual responsibility. Rev. G. W. Sneed, writing of him in the *Lady's Companion* of August, 1849, said: "His talents as a minister of the Gospel, as I remember, were of a solid and useful character—not so much of a philosophical or metaphysical cast, but of a plain, experimental and practical kind, addressing themselves to the understanding and feeling of all classes, enforcing moral obligation and duty with power upon the conscience. He understood and highly prized our doctrines and usages, and was sufficiently versed in polemical divinity to successfully combat the

errors of infidelity and deism, and completely to refute false doctrine."

Bishop Paine has this to say of Green Hill: "The writer knew him well and spent the first night of his itinerant life at his house in 1817, and can never forget the Godly counsel and fatherly treatment he received from this venerable man during the first years of his ministry. . . . And as his early life had been distinguished by integrity, patriotism and piety, so his old age was venerable and useful. There is a moral beauty and sublimity in the gradual decline of a truly good and noble old man who, passing away full of years, ripe in wisdom and rich in grace, descends serenely and triumphantly into the grave amidst the regrets and veneration of society."

Green Hill died September 11, 1826, at his home at Liberty Hill. Far away from old Bute County among whose gently rolling hills he first saw the light, he sleeps only a few hundred yards away from the house which he built among the beautiful hills of Mid-Tennessee. Near his dust in the rock-walled enclosure is the dust of wife, sons, daughters and grand children. As I stood by his grave in the light of a golden October afternoon not long ago, forgotten were the weatherstains of a century on the headstone, forgotten was the old house swiftly passing into decay, forgotten were the first signs of decay in the hectic flush of autumn on the forest that billowed to the East. I thought only of life—the life of the Republic which Green Hill had helped to establish; the life of the great Church into which he had poured his very life-blood; the life of thousands who are feeling his influence today and of thousands who will feel it in the years which are to come; the life of that simple Christian faith which had kept true and strong in peace and in war, in youth and in old age. I seemed to see a beautiful picture of life—glorious life—shining above that old head-stone with its moss-obscured lettering, and as I reverently gazed upon it I repeated to myself a part of the inscription found on the head-stone of one commemorated in that monument-filled cathedral—the 11th Chapter of the Book of Hebrews: "And he being dead yet speaketh." His memory is a great Church's golden heritage. He needs no monument of marble or bronze. He still walks his rounds of service wherever Methodism lights her altar fires, whether it be at home or in the far-off lands into which she is throwing her picket lines. Her appreciation of such a man should find expression in a memory which preserves and perpetuates the high ideals of righteous civil government and of the kingdom of our Conquering Christ. Happy would it be if the two dwellings, one in North Carolina and the other in Tennessee, whose doors were ever open to the homeless Methodist preachers, could be kept through the years as a concrete symbol of Methodism's undying interest in the Methodist intinerant.

Methodism in Davie County

REV. WILLIAM L. SHERRILL*

 E can see the hand of God in history. When Columbus put to sea with the idea of reaching the East Indies by by the western route, he little dreamed of becoming one of earth's immortals by discovering the new world. God was then preparing the way for the great religious awakening that would finally revolutionize the world. The dark ages had developed despotic government and a corrupted church under the domination of a crafty priesthood, that condemned the masses to slavery of body, mind and spirit.

The Protestant Reformers, Luther, Melanchthen, Arminius and their co-laborers, waged the battle for spiritual freedom against powerful odds, but they were working together with God for a regenerated humanity that would in the New World, which Columbus discovered, enjoy the blessings of religious and civil liberty. This plan was to be tried out in a new country, far removed from the influences that had demoralized and discouraged men for so many centuries. The reformation aroused the Romanists to methods of persecution as heartless and brutal as those practiced by the enemies of Christianity in the first century. Columbus by the discovery of America made possible a new country in which the persecuted saints could worship God in their own way. The Pilgrim fathers, the English Cavalier, the French Huguenots, the Quakers, and the persecuted Palatines brought the church with them and planted the faith in the wilderness, and their numbers increased steadily. Some of the more adventurous penetrated further into the wilderness, braved the peril of wild beasts and the wilder natives, lost communication with the first settlements and by their isolation lost also not only the power but even the form of godliness. Many of these found their way into Western Carolina and were ignorant, wild and wicked, living in rude and primitive fashion.

The earliest settlers in Eastern Carolina held to the English church; in fact, until the period of the Revolution of 1776, it was the Established Church of the Province of North Carolina. While a large proportion of the people adhered to that faith, there was such a scarcity of preachers that in 1774 only six English clergymen could be found in the province, which had an estimated population of 200,000.

In Rowan county, of which Davie was then a part, Lutheranism was planted in 1745, while the Presbyterian and Episcopal churches were established in 1753. The Baptists first organized at Jersey in what is now Davidson county in 1755, and at Eaton church near Beal's church in Davie in 1772.

Thus it will be seen that the Protestants were settled in Western

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**Address before the Western North Carolina Historical Society, High Point, Tuesday evening, October 18th, 1921.*

Carolina and were in some degree aggressive in planting the faith considerably less than 300 years after Columbus first came.

The other denominations contested with the Episcopalians for religious equality and had influential following in parts of the province long before the Wesleyan movement began to asserts its power in England, for according to the record Robert Strawbridge was the first Methodist preacher to cross the Atlantic. He settled in Maryland in 1760. Philip Embury, Captain Webb and Barbara Heck did not appear in New York until 1765. Richard Boardman and Joseph Pilmoor, the first Wesleyan missionary to America, landed in Philadelphia in 1769 and it was not until 1771, just 150 years ago, that Francis Asbury came to throw his whole life into the work of establishing Methodism on this side of the sea.

That mighty man had no material resources but wonderful spiritual power. Gideon's 300 were a vast army compared to the limited few upon whom Asbury could depend in his earlier campaigns. But they made proclamation of a truth which was a revelation to the pioneers.

These new evangelists told the people that God was no respecter of persons; that Christ on the Cross died that all might live; that the will of man was free and that his failure to choose the right forced the responsibility of his doom on himself and not on the Creator. They taught the doctrine of the Witness of the Spirit and warned the people of the danger of apostasy, because being free to choose the right, carried with it the ability, after such choice, to return to a life of sin, ending with eternal doom. They also proclaimed the doctrine of holiness, claiming and providing that if a lost sinner could exercise saving faith and be freed from sin, he could then by the continual exercise of the same quality of faith, be kept continually free from the power of sin. These were the foundation truths which differentiated the people called Methodist from the prevailing sects of that age. These truths had been long forgotten but the Methodists resurrected and preached them with such marvelous spiritual fervor that the world accepts them today without question.

Those early Methodist preachers led by Asbury were so completely on fire with the truth that every service was a Pentecost; the people were so overpowered by the mighty force of the new Gospel that they cried out for mercy and deliverance, and daily there were added to the church such as were being saved. Congregations grew and further and further did the preachers venture into the wilderness, seeking for lost souls in the cabins of the pioneers.

They were heroes of the faith, strangers to fear, veritable John the Baptists in plainness of speech and in virility of utterance. By the year 1776 they had penetrated the wilds of Virginia to the edge of North Carolina and at the conference held in May, 1776, Carolina circuit was formed and Edward Dromgoole, Francis Poythress and Isham Tatum were appointed to it. This circuit was located altogether in Eastern Carolina. These preachers were superior men and at the end of the year reported 930 members, and the next year John King, John Dickens, Leroy Cole and Edward Pride were sent to the same work. The West had not yet heard of Methodism. Not until

1780 (when the Pittsylvania, Va., circuit was divided) was a circuit organized in all Western North Carolina. In that year Yadkin circuit was formed with Andrew Yeargan as preacher in charge—and there were only eleven members, two of whom were John and Mary Spainhour Doub, the parents of Peter Doub, and the circuit embraced not less than all the territory now covered by our great conference, but the part of it which he was able to reach included the present counties of Rowan, Stanly, Montgomery, Davidson, Randolph, Davie and Iredell, besides all the territory north to the Virginia line, a mammoth circuit. We know not from whence Andrew Yeargan came nor whither he went, after this year of service. The brief minutes do not indicate that he was ever received on trial and the only place we find him mentioned outside the Appointments is under the Question: Who are Assistants? and the answer given was, Andrew Yeargan. But he was the first circuit rider to penetrate the wilds of Western Carolina, the pioneer preacher who braved the perils of the wilderness to bring the gospel to our fathers.

I imagine that when he received his appointment he started out like Abraham, hardly knowing whither he went, asking only which trail to follow in order to find the Yadkin. He had poor salary prospects and no missionary allowance. There was not a Methodist church in all this vast wilderness and hardly a schoolhouse. He had no official board or ladies' aid to welcome him. In the absence of church buildings he preached in the groves, which were God's first temples, under brush arbors and in the rude huts of the humble poor.

What a great debt we owe to this unknown man who in the face of such difficulty waged a heroic fight for the faith and laid the foundations upon which we are still building. He was the man on horseback, one of that great army of circuit riders who conquered the wilderness and made possible the blessings of civilization which we now enjoy.

During that first year of labor in this new field Andrew Yeargan's ministry was fruitful. He had not been long on the mission until Beal's church was built some ten miles northwest of Mocksville in what is now West Davie circuit. We learn from Grissom's history that in 1780 Yeargan built the first Methodist church erected on this circuit and therefore within the bounds of our conference. It was called Beal's church. He built several other churches the same year 1780 in that sparsely settled field. It is said that at Beal's church where the people were rude, wild and ignorant, that Yeargan in a revival meeting asked one of the hearers if he wanted to go to heaven, and the rude pioneer replied: "Man, for goodness sake go off and let me alone. I don't live about here, for I come from way in the mountains."

Among the notable men whom Davie Methodism has produced we would make special mention of Moses Brock, Peter Doub, S. Milton Frost, W. M. Robey and H. T. Hudson, all of whom possessed talent of high order and served the church faithfully and honorably.

MOSES BROCK

Moses Brock occupied an important place in Methodist history. Born one mile of Farmington, Davie county, he joined the Virginia Conference in 1820 and was prominent in church councils in North Carolina and Virginia for forty years, was Presiding Elder of Salisbury district 1831-32, Presiding Elder of Richmond, Va., district, and later of Greensboro district in 1840.

Dr. J. J. Renn in a brief sketch of Salisbury church says: "In the absence of a church building the first quarterly conference held in Salisbury was to meet in the couurt house in November, 1832, but the Presbyterian brethren kindly tendered the use of their church and it was gratefully accepted, so that the first Methodist conference convened in Salisbury was held in the Presbyterian church presided over by that singular man, the stern, the inflexible, the devoted, the self-poised, the brave, the witty, the fearless Methodist preacher, Moses Brock, who was at that time presiding elder of the district."

He was one of the founders of Greensboro College, and was a peculiar and powerful preacher, noted as a revivalist and as a strong, stubborn contender for the Methodist faith at a time when controverted doctrines were defended with both fervor and power. He believed in living up to the Biblical injunction found in Matthew 10:11, "And into whatsoever city or town ye shall enter, inquire who in it is worthy, and there abide till ye go hence." He was never a runabout, for when he went to a community it was his rule to stop always with the same family. On his first visit to Richmond, Va., as Presiding Elder, by some means no home seemed open to receive him, so he went to a hotel and always afterward when in Richmond stayed at the same public house. He was long a bachelor. Once he called to see a lady not fifty miles from this city, with a view to matrimony and, without any preliminaries, proposed on the spot, first telling her that he had no worldly goods but his horse and saddlebags. She wanted time to consider. He said, "Think it over while I eat an apple," which he had in his pocket. Time was so limited that she had in decency to decline, but it was thought that if he had not rushed his suit he would have won her hand and heart.

Later in life he transferred to the Holston Conference. At one point in Tennessee he always stopped with a certain family. In course of time the man of the house died, but on his next round Brock asked the widow if he might continue to make his home there, and when she assured him that he would be always welcome he made his question clearer by asking her to marry him, and she did.

PETER DOUB

Peter Doub was born in Stokes, but born again at Ward's campground in Davie October 6, 1817, under the preaching of Edward Cannon. Shortly thereafter he was licensed to preach and joined the Virginia Conference the next year.

He was a master of Scripture and a mighty doctrinal preacher; one of the very great men whom this state has furnished to the church. He did more than any other single man to sow the seeds of Methodist truth in the hearts of the people of this section. A

wonderfully strong tract written by him on *Baptism and the Communion* long ago fell into the hands of a Missouri youth named Enoch Marvin, who later became a great preacher and bishop in our church, and who at a conference over which he presided in Raleigh said: "I did not know who Peter Doub was, for I had never heard of him before, but the tract which he wrote on *Baptism and the Communion* forever settled my doubts and made me a Methodist."

He was not only strong in doctrine but a marvelously successful revivalist. When presiding elder of Salisbury district (1825-29) there were 7,000 additions to the church on the district and 2,798 of these were converted under the preaching of this evangelistic presiding elder.

S. MILTON FROST

S. Milton Frost, a native of Davie, was a student in Baxter Clegg's school in Mocksville, and at Emory and Henry College and was admitted into conference in 1846. Later, in 1852, he graduated from our State University and by election of his classmates preached the baccalaureate sermon that year, an honor of which he was always proud. He was a preacher of superior force, and always went into the pulpit with beaten oil. He preached as one who knew in whom he believed and so impressed his hearers. He filled the best appointments and was for a time principal of Goldsboro Female Institute. After the Civil War he preached in Baltimore and later became identified with the Pennsylvania Conference, Methodist Episcopal Church.

At the Raleigh conference in 1853, he formed a brotherly contract with R. T. Heflin, N. H. D. Wilson and A. S. Andrews to labor for a conference organ, a conference college, and all of North Carolina in one conference. He lived to see all these accomplished, and later two conferences bounded by our state line.

When a poor, broken-hearted penitent at Smith Grove camp meeting in September, 1839, he lingered at the altar all day and late into the night. When he retired that night he could not sleep. In the morning while it was yet dark he arose and walked half a mile from the camp ground, and kneeling beneath a spreading oak found peace with God.

Forty years later he wrote a poem entitled:

That White Oak Tree

"There is a place, a hallowed spot, I long to see,
Where stands with outspread limbs an ancient white oak tree;
'Twas there I knelt with aching heart and wept and prayed,
And sought for pardon while God's answer long delayed.
Dark was the night, but darker still my soul in gloom,
Shuddered at thought of endless, dreadful, awful doom.
As thus I wept and prayed and made most solemn vows,
The shimmer of the sun came streaming through the boughs,
When quick as thought my load was gone, my heart was light,
My soul was filled with holy peace, the world was bright,
Rocks, hills and trees joined with me His dear name to praise,
While angels in glory their grateful songs did raise.
Long years have passed, but still that spot is ever dear,

Jesus is yet with me, my Saviour is ever near.
My journey is most ended, the victory most won,
Soon shall I hear my Captain say: Come home! Well done!
As through the air I mount, I'll glance at that old tree
Where Jesus saved me from despair, and let my spirit free."

But God spared him to preach twenty-five years after he wrote the poem. In 1902 he visited North Carolina and attended the Semi-Centennial Reunion of his class at Chapel Hill. He of course came to Mocksville and on the Sabbath preached twice to the edification of the large congregations which heard him. Three years later, on December 31, 1905, in his own pulpit in Pennsylvania his sermon subject was "Last Things, Last Day," from the text I John 2:18. "It is the last time," and that sermon proved to be his last pulpit message, for he was stricken down and went to his eternal reward before another Sabbath dawned.

W. M. ROBEY

Wesley M. Robey, a native of Yadkin, born near the Davie line, was converted at Wesley Chapel in Davie and became a great preacher. He possessed the martyr spirit and was afraid of nothing but sin. He was a dogmatic preacher, logical and powerful in argument, and a sturdy defender of the faith. The writer fifty years ago heard him preach a sermon two and a half hours long on Hell at Rock Springs camp meeting in Lincoln county, and that sermon still lingers in the memory of many yet living who were present when the great congregation hung upon the words of the preacher as he held forth the terrors of law and the eternal penalty awaiting the final impenitent.

H. T. HUDSON

Hilary T. Hudson was born near Mocksville in 1823, was educated at Baxter Clegg's school in Mocksville and at Randolph-Macon College and joined the conference in 1851. From the start he took a position of leadership, filling the best appointments. He lived in Shelby for fifteen years while serving the Shelby district, Shelby station, and adjoining circuits and rendered in those fields a service to the church which placed Methodism in a position of leadership which she never lost. His service in the pulpit was great, but he was also a vigorous writer and wrote much for the religious press while associate and corresponding editor of the *Raleigh Christian Advocate*. He was the author of two books, *The Methodist Armor* and *The Shield of the Young Methodist*; written in the language of the people, they have been widely circulated. While a pronounced Methodist he was tolerant toward all creeds and is affectionately remembered by his brethren.

JOHN TILLETT

John Tillett, though not a native, was actively identified with Davie Methodism, first as a teacher and local preacher and later as preacher in charge. His activity in behalf of temperance in the earlier days did much to build up a sentiment against the liquor evil in that part of the state. He was both educated and consecrated, with positive

conviction, and uncompromising where moral issues were involved. A question was either positively right or positively wrong with him, and he stood fearless for the right as he saw it. He was not always tactful, but he was always honest and fearless in the performance of duty. He made war against alcohol and turned Methodist sentiment against it in a day when the whiskey business was regarded as respectable. Many men in Davie who were church officials and distillers, through his influence abandoned the business and two of these became local preachers and some of their descendants are now officials in the church. John Tillett made a deep impression on his times and is remembered as one of the molders of sentiment and leader of the church in those earlier days.

Other Davie men who have figured in our church history with more or less distinction were John Rich, L. L. Hendren, J. F. Smoot, W. C. Willson and W. H. Call, all of whom have departed this life.

Besides these among our preachers living are James Willson, John T. Ratledge, A. P. Ratledge, Dwight W. Brown and Henry M. Wellman, at present members of our Conference.

LOCAL HISTORY

The old preaching places—Beal's, Olive Branch, Whitakers, Wards, Ellis and others, which were established by Yeargan or his immediate successors, have been abandoned, the foundations have crumbled and those who worshipped at them have gone to their reward. As the movement of population changed churches were built where larger numbers could be reached, but so located as to take care of the old territory.

Prior to 1819 the Methodists of South Davie worshipped in a union church near Jerusalem, but when they began to hold their love feasts and class meetings with closed doors it created such confusion and criticism on the part of the outsiders that under the leadership of James Reid, the pastor, they moved to a schoolhouse up the road and when Reid arose to preach he said: "Here we will have liberty," and thus Liberty church in Davie circuit got its name.

In an old record we find that "in 1846 under the labors of R. P. Bibbs and J. B. Martin a Society was formed at Concord, three miles from Liberty." The late Mrs. Mary Hodges, mother of Prof. J. D. Hodges, was one of the charter members and it was largely through her influence that Concord church was established.

Center church was organized in 1830. Daniel Dwiggins, who later became a local preacher, was a leader there who did faithful work for many years.

Smith Grove Camp Ground was established in 1826 and some time later the church there was built. Whitaker's, two miles away, was absorbed by Smith Grove. Bishop Asbury preached at Whitaker's on Sanctification in 1794, and again according to his journal he preached a short sermon there on Sunday, October 13, 1799. Smith Grove became a strong Methodist center. Bishop Paine preached once at a camp meeting there; Dr. Frost was converted, and Dr.

Chas. F. Deems was recommended for admission into conference there.

Hebron was organized early in the last century. The name was later changed to Fulton and it is located on the Yadkin about twelve miles from Mocksville. The cornerstone of the present brick church was laid June 16, 1888, and Dr. Frank L. Reid delivered the address. Within a year thereafter the church was completed and in August, 1889, dedicated, the late Rev. J. H. Corden preaching the sermon. This church was originally organized by John Lowry and Joseph Hanes, who were charter members. The Hanes family, widely known in church and business circles, were for many years members of this congregation.

Wesley Chapel was organized in 1852. The Robey family lived just across the line in Yadkin, but were members here where Wesley M. Robey attended church and was converted.

In 1833 Bethel, two miles away, was the nearest Methodist church to Mocksville, and there were but few Methodists around Mocksville; but Jesse Clement, a substantial citizen, went out one Saturday to Bethel to hear the circuit rider, Chas. P. Moorman, preach and was so well pleased with the preacher that he invited him home for the night. Mr. Clement was not a Christian, but was of Lutheran antecedents. The next day he and his wife both went back to church, were converted and became ardent Methodists. It was not long until regular services were held in Mocksville, a congregation was organized, a lot secured and a church built. The lot was given by Mrs. Lucretia Carter, and Jesse Clement did his full part toward building the church. He was a man of sterling character and for the remainder of his life was a steward and active leader in the church and his descendents still hold to the faith.

From the time of Yeargan to 1836 all that territory now embraced in the county of Davie was attached to Salisbury circuit, but after that Davie Methodists were served by Mocksville circuit until they grew so large that other charges were required. Now we have six pastoral charges and 3,000 members in Davie with church property valued at $120,000.

Among notable men who have served in this field since the first preacher came in 1780 were Jesse Lee, Hope Hull, Isaac Lowe, James Parks, William Lambuth (1796, grandfather of the Apostolic Bishop W. R. Lambuth who died last month), John Turmell, James Douthit, Philip Bruce, Edward Cannon, James Reid, Lewis Skidmore, Peter Doub, Moses Brock, Chas. Moorman, John Wesley Childs, S. D. Bumpas, William Barringer, William Carter, L. S. Burkhead, N. H. D. Wilson, W. H. Bobbitt, I. T. Wyche, William Closs, John Tillett, M. L. Wood, H. T. Hudson, W. S. Black, and many others as useful if not so prominent.

SCHOOLS

In 1793 James Parks was the presiding elder and also the principal of Cokesbury School, located a mile from the present town of Advance on the Sheriff Bailey farm. It was certainly the first conference school ever organized in the state. There is no stone remaining to mark the foundation. Bishop Asbury in his journal says: "I came to Cokesbury

School, at Hardy Jones; it is twenty feet square, two stories high, well set out with doors and windows." The school was not operated very long, for Bishop Asbury in 1790, six years later, says it was then used for a church. This church was called Shady Grove. Later the congregation ceased to worship there, having built at Advance a church to take its place and the Advance church is still known as Shady Grove.

James Parks married a daughter of Hardy Jones and later established a school further up the Yadkin at a place which was called Jonesville, no doubt in honor of Mrs. Parks' father. James Parks had four sons who became preachers, one of whom, Martin P. Parks, was a pulpit orator of notable ability and power.

About 1840 Rev. Baxter Clegg was appointed principal of Mocksville Academy and for probably fifteen years conducted this high school with signal success. He was a useful man and exercised a fine influence over the student body and many of the prominent men of that section got their training under this inspiring instructor. Among these were Dr. S. Milton Frost, Dr. L. L. Hendren, Dr. H. T. Pritchard, a great Baptist preacher, Dr. James McGuire, Dr. J. W. Hudson and W. C. Wilson, Methodist preachers; Dr. Thos. H. Wiseman, prominent physician; Mr. John Marshall Clement, an eminent lawyer; Mr. Richard S. Harris, of Concord, who was an editor and father of Col. Wade H. Harris of the *Charlotte Observer*, and Jacob Eaton, who after completing the scholastic course, became Mr. Clegg's assistant. Later, when Mr. Clegg went to Olin Academy, Mr. Eaton was placed at the head of the Mocksville school and for many years was the leading teacher in this section. He was a man of ripe scholarship and had the gift of imparting what he knew so as to inspire students with confidence in the teacher and in themselves as well.

Finally broken in health he had to lay down his task and then his daughter, Miss Mattie M. Eaton, who felt called to foreign mission work, gave up her life plans in order to remain with her afflicted father and continue the work he had so well established. She was a woman of deep piety and superior mental gifts. When but sixteen years old she took charge of her father's school and was able to instruct the advanced students in higher mathematics and Greek. After her father died she with her aunt, Miss Laura Clement, her equal in mental and religious equipment, established Sunnyside Academy in Mocksville, a school which for thoroughness of work and for moral and religious influence was a bleessing of untold value to the whole county. The religious side of education was magnified as of most importance. Both of these elect ladies were well grounded theologians with a clear grasp of the great truths of the Bible, and knew the foundation doctrines of the church as well as the average preachers did. Wesley, Clarke and Fletcher were to them old friends, so familiar were they with the important doctrines they taught. The student body was required on each Friday to learn the Sunday School lesson for the following Sabbath and those students knew their lessons

when they recited at Sunday school. Miss Eaton when but sixteen years old could repeat from memory the four Gospels and all the Psalms. The benefits that have come to the people of Davie through the mental and moral influence of Baxter Clegg, Jacob Eaton, and Misses Clement and Eaton, the teachers, can never be estimated.

MOCKSVILLE CONFERENCE

The North Carolina Conference met in the court house at Mocksville, December 23rd and adjourned December 29th, 1840. Bishop Thomas A. Morris presided and S. S. Bryant was secretary. It was indeed a Christmas conference and the preachers were cavalrymen in the Lord's army, for there were no railroads and very poor dirt roads in those days, so the circuit riders came on horseback. The report shows that there were six districts, 49 charges and only two parsonages. The missionary reports totaled $445. The schools under conference control were the Academy of Mocksville, Clemmonsville and Leasburg, and a female academy in Greensboro. The total membership was 20,579, but 4,480 of these were colored. There were 116 local preachers, 60 traveling preachers, 46 of whom were married. It was said the single preachers were more popular than the married ones, as is even the case in some quarters in these times.

Among the prominent preachers who attended were Moses Brock, Peter Doub, James Reid, D. B. Nicholson, W. E. Pell, S. D. Bumpass, John E. Edwards, John W. Lewis, Bennett T. Blake, Ira T. Wyche and Robert P. Bibb.

James Reid, Peter Doub and Moses Brock, all of whom were presiding elders, were the outstanding leaders of the conference. The minutes report that "John T. Brame, John Tillett, Gaston E. Brown, Wilbur H. Barnes, W. S. Chaffin and John Rich were severely examined before being received into the conference and elected deacons." S. D. Bumpass was elected elder.

The presiding elders were Bennett T. Blake, R. J. Carson, H. C. Leigh, Peter Doub, Moses Brock and James Reid. The conference host was T. M. Sharpe. It has been 81 years since that memorable meeting and no person now living can remember any details of the session.

The conference again met with the Mocksville Methodist Church, December 7 and adjourned December 12, 1864, during the darkest days of the Civil War. Mocksville had hardly more than 300 inhabitants and was twenty miles from Salisbury, the nearest railroad point. Many of the preachers arrived on horseback, and those who came by rail to Salisbury were met there with vehicles, mostly wagons, and brought over the rough roads to Mocksville.

Bishop Early was unable to attend and David B. Nicholson was elected president and Mr. Braxton Bailey, one of the local church pillars, said he presided with the grace and dignity of the vice-president at Washington. The presiding elders were Chas. F. Deems, Peter Doub, Numa F. Reid, William Barringer, Ira T. Wyche, L. L. Hendren, William H. Bobbitt and David B. Nicholson. R. G. Barrett was the Mocksville pastor and conference host.

C. C. Dodson, M. V. Sherrill and W. C. Willson were continued on trial. Calvin Plyler and J. D. Buie were admitted into full connection. T. J. Gattis, T. L. Troy and A. R. Raven were ordained deacons; E. A. Yates, W. M. Robey, W. H. Moore were ordained elders.

Some of the appointments may now be interesting: Mocksville, Carson Parker; Greensboro, J. W. Tucker; Forsyth, C. C. Dodson; Trinity and High Point, J. R. Brooks; South Guilford, N. H. D. Wilson; Salisbury, A. W. Mangum; Iredell, John Tillett; Warren, T. B. Kingsbury; Raleigh, B. Craven; Person, P. J. Carraway; Wilmington, L. S. Burkhead; Sampson, W. M. Robey; Montgomery, F. A. Wood. Eleven preachers were appointed chaplains in the army, among whom were J. D. Buie, A. D. Betts, R. S. Webb, C. Plyler, C. M. Pepper and W. H. Moore, the latter then a young man sent by Davie to minister to her boys at the front. The total membership was 37,986, of which 11,142 were colored.

Among the interesting characters at this session was Rev. Dr. R. S. Moran, one of the high-steeple preachers of the conference. He was an Irishman, a bachelor, a scholar and an orator of wonderful power; but lacking tact and worldly wisdom, he was unable to adapt himself to plain surroundings. He was always immaculately dressed, in contrast with most of the preachers. It is an old conference story, the remark which Moran made once to Dr. Closs, that he changed his linen daily and the quick retort of Closs, that he "was thankful that he was not so filthy."

Dr. Moran was not generally popular with his brethren, though he commanded their high respect. When the Mocksville folks with wagons met the preachers at Salisbury, Moran said: "I will not ride in a wagon if I have to pay $100 for a carriage," while Closs took a seat in the wagon as a matter of course.

During the session Dr. Numa F. Reid referred to the conference trunk and Dr. Moran asked "Why don't you call it bureau?" Reid replied, "That would do for the North, but we of the South have had sufficient experience with bureaus."

A young "sky scraping" preacher from the East was put up to preach one night, and he used flowery language and much poetry. Dr. Closs was to conclude the service. He was so displeased with the mannerisms and affected style of the preacher that he whispered to Brother Barrett, the conference host, "Get Moran to close, that it all may be of a piece."

Sunday night Moran preached a labored sermon to prove the divinity of Christ to a congregation that never doubted that Christ was the Son of God. Dr. Moran later went to New York and became a Congregationalist, I think, and died many years ago.

Dr. Numa F. Reid was perhaps the most popular and influential member of the conference at that time.

It was hard times in the South in 1864. The people had learned the lessons of self-denial. The church was lighted with tallow candles. Rufus Clement, the colored sexton of the church, was an uncle of the present Bishop Geo. C. Clement of the A. M. E. Zion Church, who it will be recalled was fraternal delegate from his denomination to our General Conference at Asheville in 1910.

TEMPERANCE

Methodism has always been a foe of the liquor traffic, for in the early days when the drink evil had strong defenders in respectable circles our leaders occupied the front line of opposition. The advanced position taken by them was not popular, but it was right and they stood for the right, until it was so popular that the American nation gave its approval by writing into the organic law of the land prohibition in all territory over which floats the Stars and Stripes.

The following resolutions were passed by a Salisbury circuit quarterly conference held by Peter Doub ninety-two years ago and make interesting reading now:

"Resolved that inasmuch as it is the duty of those who labor among us in the ministry, whether traveling or local, to warn their congregations against the debasing and sinful practice of intoxication; therefore we, the members of this quarterly conference, pledge to use our influence to banish the use of distilled spirits, except in case of necessity or when prescribed by a physician of skill and probity. We deem it also proper and therefore recommend to our brethren that they should as a body, one and all, refuse to partake of any treat given by candidates for the General Assembly, for Congress or for any other appointment, whether such treat be given on the ground at the time of the election or afterwards.

"We further pledge ourselves, that all other things being equal, we will support, and severally recommend it to others to support, those for public office, who entirely abandon the practice of treating, in preference to those who continue the practice."

This protest against the monster evil was seemingly unheeded for many years, but the preachers in their effort to overcome the evil went forward step by step until legislation stronger and more rigid was enacted, until finally the worm of the still was flattened and the miserable traffic and use of alcohol completely outlawed by the nation. But it was a long and bitter struggle in which men who possessed the martyr spirit, men of the type of Peter Doub, Moses Brock and John Tillett, by courage and faith when the way was dark, fought on until the breaking of the day, and while they did not live to see the final triumph, it was because they and men like them lived and preached and helped to arouse a public conscience, which at last repudiated the whole business.

SUNDAY SCHOOLS

Many parents in these times are afraid the children will turn against the church if they are required to spend more than forty minutes a week in the sanctuary. They used to keep them at it all day Sunday, and at quarterly conference held in 1843 the brethren protested against such long sessions of the Sunday School on the ground that it was really too wearisome to the children. The conference delivered itself in the following words:

"On ordinary occasions the Sunday School shall not remain in session above three hours, for we are fully convinced that where weariness commences instruction ceases and many of our schools have been injured by being kept in session from morning until even-

ing. We are also satisfied that the most successful way of communicating religious instruction is catechetically; and that the time specified, three hours, is amply sufficient for that purpose."

In these days the Sunday School children must have been glad when preaching day came, because of the variety it gave to their worship, for you may be sure their stern parents made them stay for church. But alas, it is different now, when two million Methodist adults on their way to church meet two million Methodist children on the way home from Sunday School.

QUARTERAGE

Those who have rendered the greatest service to mankind have been least appreciated in their day. Preachers and teachers have generally been forced to struggle against poverty, while those who profit by their service often enjoy great material prosperity. We preachers sometimes think we have a hard time when support is meagre, but the poorest paid missionary in the conference today enjoy comforts that the early circuit riders would have counted it a great privilege to possess. As late as 1840 there were but two parsonages in the old North Carolina Conference. The early preachers received hardly any cash; most of their pay was in kind: socks, bacon, corn, molasses, jeans, etc.

Think of Chas. Ledbetter in 1795 at Beal's church, ten miles from the present town of Mocksville, in answer to the question, What has been paid for the support of the ministry? reporting "one pair socks is the total paid to date."

On Mocksville circuit at the quarterly conference held in June, 1865, just after the Civil War when all of Davie county was embraced in one pastoral charge, the question was called, What has been collected to defray the expenses of the circuit and how distributed? and the answer was: $11\frac{1}{2}$ bushels of corn, 11 bushels wheat, $7\frac{1}{2}$ bushels rye, 109 pounds bacon, 65 pounds flour, one gallon molasses, paid to the preacher in charge.

But that was at a time when the South was prostrated just after the conclusion of the war. The people were poor and discouraged, without money and with only limited food which they shared with the preacher. "Such as they had gave they unto him."

At Olive Branch near Farmington, at the quarterly conference held March 16, 1816, the total amount reported from 20 preaching appointments on Salisbury circuit was $37.94 and it was applied as follows: $6.13 to Edward Cannon, presiding elder, for salary and travel expenses, and $20 to Bowen Reynolds, the preacher in charge, while the balance of $11.81 was turned into the surplus fund. They were certainly skilled in the art of finance. The laymen knew how to run the church economically and the preachers had of necessity to practice the most rigid self-denial to avoid being in debt to the point of embarrassment to themselves or to others.

At the first quarterly conference in Salisbury in 1846, William Rowzer, John J. Bell and William Overman, the committee appointed to confer with the preacher in charge as to his family needs, reported $16.00 a month as the amount necessary.

Bishop Asbury, great man that he was, never stressed the grace of liberality, but rather encouraged the idea of poor pay on the grounds, as he thoroughly believed, that it would attract to the ministry those only who were genuinely called to preach and poor pay to the preachers would aid in developing the beautiful grace of humanity. Then, too, the people would have no ground for saying they were preaching for money. But he was willing and did endure as great hardships as he asked his preachers to endure. No man ever endured more of hardship for the good of his fellows than did Francis Asbury. But in preaching the doctrine of poor pay for the preachers he strangled the benevolent spirit among the people, and the church has ever since been forced to magnify the call for money for missions, for schools, for churches and a better paid ministry. This task would have been easier if Asbury (conscientious saint that he was) had not used his influence for too rigid economy. But the people have grown wonderfully in ability to pay since his time and have grown likewise in the grace of liberality.

Great changes have come since those early days. Those old preaching places, Beal's, Whitaker's and Olive Branch, have long since been abandoned and Farmington, Wesley Chapel, Smith Grove, Center, Liberty, Concord, Bethlehem and Advance with various other churches more recently built afford opportunity for present day worship.

The vast circuit once supplied by Andrew Yeargan is now covered by six presiding elder districts and the small part of it which is now confined to Davie county includes six pastoral charges—Advance, Cooleemee, Farmington, Davie, West Davie and Mocksville, with a combined membership of 3,000, with twenty-one church buildings valued at $120,000, and while we have not grown in liberality as much as we should, these charges last year paid for all purposes about $22,000, which is a vast growth over the amount Andrew Yeargan reported.

What would he think if he could come back and see the wonderous growth of a great church of nearly 120,000 members, church property worth six and a half millions, with annual contributions amounting to one and three-quarter million dollars, all in territory which was once his circuit?

Thirty Years in the Presiding Eldership

REV. J. T. GIBBS*

THIS SUBJECT, which I hesitated to accept, and did so only when urged, must have been suggested to the Committee by one of the younger brethren. Thirty years of the future seem much longer than thirty years that are past. To the eye of youth, such a period of responsibility is something worthy of wonder and study. It may well be, however, that a man of mature years has chosen it. The thirty years referred to have seen great changes in many ways. Wealth and population have grown enormously. Physical comforts and conveniences have entirely changed the superficial aspects of civilization—for during those years the mass of our people were introduced to telephones, electric lights and bathtubs, while automobiles and wireless telegraphy were being invented. That thirty years goes all the way back to log school and meeting house, tallow candles and feather beds.

My first year in the Presiding Eldership was spent on the Salisbury District, the old North Carolina Conference memorializing at the close of that year the General Conference to divide it, which was done next May. Very little of that territory was then accessible by rail. And what roads in winter! They must have owed their location to Indian paths or game trails. The deep and sticky mud and tortuous grades reduced the rate of travel to a walk. I once drove the forty miles of frozen ruts from Albemarle to Salisbury when the thermometer was below zero. A good old sister had knitted me a hood and a pair of pulse warmers, but I was too stiff to get out of my buggy when I reached home. So I was carried into the house and treated by the physician then attending my wife, whose illness had hurried my return. And then I remember how I once pleaded with a ferryman to take me across the Yadkin River in time of flood. Large trees were drifting down the rapid current, and the trip was made only after I had explicitly assumed all risk. How different now is travel in the good counties of Stanley, Rowan, Davie and Montgomery!

When the old Conference was divided—or when it was agreed to at the Annual Conference at Greensboro—I cast my lot with the eastern division. Since then I have traveled the Fayetteville, Rockingham, Warrenton, Raleigh, Durham and Washington Districts—and the Fayetteville, three full quadrenniums. Right in the beginning of this period, my friend, Mike Bradshaw, who has distinguished himself as a preacher, was giving an eloquent description of the model Sunday School in a Conference at Aberdeen, when a train was heard in the distance. With the first faint sounds, Mike began to fidget and falter in his speech. As the noise grew into a roar Mike's alarm become more painfully evident until face and gesture told of utter

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terror. Glancing wildly around at the brethren, he implored them to tell him what was happening. When some one said it was a train, he asked what a train might be, declaring loudly that no such disturbance ever occurred on his charge, the Lillington Circuit. This dramatic incident greatly impressed me as his Elder that he was suited to different environments. That was long ago. In a few months Mike was sent to Morehead where he could hear the whistle of the Mullet railroad whenever he tired of the sounding breakers on the shores. Some years later Mr. Mills laid his rails from Raleigh and Ramkatt through Lillington to Fayetteville. And though the frivolous spoke of his engines as coffee pots, he developed a real, standard guage railroad and some of the best farming country in the state.

Those thirty years saw great changes in the ministry—changes incident to the development of the state in educational facilities and in those indefinite ways that I can only call the trend of modern thought and life. As I look back upon the character and keen minds of the early leaders, I am impelled to quote the scripture which says, "There were giants in those days." Some displayed the graces of classical learning, while others treasured diplomas from the University of Hard-knocks. But the features of those early leaders stand out in memory as clearly as cameos. Their equals may now live among us, but it is not given an old man to know. As a boy on my father's farm, and at our little country church, I was amazed at their powers of mind and soul. As a young man in the Conference, I observed their walk among us, heard their sermons and listened to their long and heated debates on Church schools, and on the Conference organ and other Church papers, and at Conference and elsewhere on hard points of doctrine. They were diligent in the business of their Master, fervent in spirit, servants of the Lord! Spiritually they were given to single combat rather than to the massed attacks of modern organized religion. The man in the pulpit was the champion of the Lord and of that system of doctrine peculiar to his own denomination. How they drilled into their heroes the utter absudity of predestination! And how they defended the Methodist privilege of backsliding against all manner of attack!

A neighbor and dear friend of mine has filled the Baptist pulpit at Warrenton the past thirty-eight years. Some times we talk of the old days when Christians strove mightily over the mode of baptism and other doctrinal divergences. And my Baptist brother says that the preachers in his Church were not allowed to think they were doing their duty unless they turned their heaviest artillery on "baby sprinkling" several times a year. And I told him how our preachers then were expected to attack close communion and immersion as the exclusive mode of baptism, for our people thought that was included in the preacher's vow to drive away all false and erroneous doctrine. But times have changed, and so many sons and daughters of God have gone home to heaven along all the main roads of the different denominations that the old debates are being neglected. The different columns of the mighty army of the Lord are establishing better contact as they go along. There is close

co-operation and less misunderstanding, and God lets me trust that the zeal of His people is not diminished.

Shall I tear aside the veil of secrecy that surrounds the thirty consecutive years I was numbered among the official advisors of our Bishops? Well, why not? It's a very thin veil, anyway. The mystery is either trivial or imaginary—the secrecy hardly more than a decent reticence about intensely personal discussion. There are a certain number of district stations and circuits paying different salaries and making different demands. And there are about the same number of preachers of different needs and different abilities. It is not a simple matter of graduation, of sending the best preacher to the biggest salary. My warm personal friend, Capers Norman, was never the best, or even the second best, preacher in the Conference. But he could grasp the hand of a home-sick boy in a strange city in a way that would brighten that boy's eyes and warm his heart. He was a master at organizing the various activities of a large congregation, and he was a man of blameless life and deep personal piety. God had made him for our big jobs, and the Bishops and Presiding Elders couldn't have kept that man and those jobs apart, if they had tried. On our poorest work was Uncle A. D. Betts—who ever knew him but to love him? None among us ever walked closer to his God, nor would I, who knew and loved them both, say that Uncle Betts was less a man in brain or heart than Brother Norman. The Master gave them different jobs and the Bishops' cabinets had very little to do with their appointments.

But often several men seemed equally fitted to serve a particular charge, and, of course, there have always been many congregations of similar type and needs. So it has often seemed right to base appointments, somewhat, on personal needs—and, even to ask personal favors. One of our preachers asked a particular appointment because it was near a college where he wished to educate his daughter. The appointment was suitable, the request reasonable, but the bishop had practically decided to send another man to that place. My man who had asked the appointment, was apparently no better suited to the place than the other, but he had a special need; his case was peculiar. So I told of the man's gallantry in the Civil War, and of the sacrifices he had made, until tears ran down the good Bishop's cheeks, and he said, "We'll have to help the brother educate his daughter"—and he gave him the appointment.

There are good men who never receive what they consider just recognition. Some of them have unusual abilities in different lines, but are not suited to the needs of our leading churches. I have known more than one eloquent preacher who did not get hold of his people personally—and there are times of bereavement when a simple 'God bless you' is worth a dozen sermons. I fear some have really weakened their power for good by becoming impatient of promotion, and I have known others who thought their own need more important than those of the congregation they sought to serve. One brother on a poor charge asked me for a much better appointment on the ground that he had married a cultured woman and his wife must have a servant. He was so persistent for a given appointment

that he forced me to tell him that his mental equipment was entirely inadequate for the work he sought, and then he bluntly said that he thought the good appointments were for those who needed good salaries.

And so it goes. The most intimate details of a preacher's mental and moral make-up, of his acceptability in different communities, even of his family life—may enter into the discussion of his fitness for a certain appointment. And common decency requires some measure of secrecy. But as a simple matter of mathematics, there is scant time in a bishop's cabinet for rehearsing personal histories. There are too many appointments to be made in the small number of hours available.

I shall never forget the giants of the olden days, but after them come my colleagues. I have been privileged to live and work with men. And I have fought them too! I fought them for the glory of God, and gave them the best that was in me to defeat their erroneous notions as to the men needed to convert the sinners of a given place —say, Raleigh, Fayetteville, Wilson. I have exposed them before Bishop after Bishop, and have felt the force of their vengeance. So I ought to know something about them—those boys who now sleep beneath the sod and those whose grey heads are honored by a younger generation. And I am not ashamed of the company I have kept. If earthly friendships are remembered by the saints above, there are those before the Throne who await my coming. And there are those I long to see.

I have seen the new Presiding Elders scheme and trade, striving manfully to measure up to their new responsibilities. And I've seen them steady under the surprising discovery that the older heads were not trying to rob them of their best preachers. And, of course, I have seen them develop into calm, conscientious counsellors of the appointing power. But young or old, trying to champion a single district, or working for the good of the whole Conference, the Presiding Eldership of my thirty years has been characterized by sincere devotion to God's service. And it has been the almost universal rule for narrow views—official selfishness, if I main coin a phrase—to expound and dissipate under the effects of experience. We've all made mistakes, of course. We have even cherished false ideas of the nature of a bishop's cabinet. But surely we were all human and had to learn—and I have seen the brethren grow in grace as they grew in wisdom.

The presiding eldership is inevitably regarded by the young as an honorable distinction and a fit goal of ambition. It was so with me, but I can honestly say, I didn't seek it. On the contrary I shrunk from it, when Bishop Key first intimated that he had me in mind for such an appointment. He then told me plainly that I might decide it, and I declined it. It is due myself to say that Bishop Key sought the interview, and it is due the memory of the good Bishop to say that the reason he gave for doing so has always seemed to me justifiable. Two years at Fayetteville and one at Raleigh comprise all my experience on leading stations. But surely three years was long enough for me to learn that our city churches demanded the

best we can give. The work is even more strenuous and certainly calls for just as large abilities as does the district work. Why should a young man set his heart on one line of endeavor rather than the other? The honor lies in doing well the work at hand.

I have long heard speculation as to the eldership spoiling men for other duties. But how can a man be spoiled while the blood courses in his veins and the spirit of endeavor remains in his heart? My people in Warrenton may have spoiled me, but they won't let me believe the eldership has. After all, the ministry is much the same, whether it means preaching to few or many. How many times have I read the lines, "As thy days may demand shall thy strength ever be."

To my youthful fancy the "Elder" was a man of power and distinction. He came around occasionally to see what the common everyday pastor had been doing. Our little country church was some times, not often, served by untrained preachers—not yet in full connection with the Conference. The sacrament of the Lord's Supper was associated in my youthful mind with the quarterly meeting. And baptism and marriages frequently waited for the same occasion. So the person of the "Elder" acquired merit in my eyes from the sacredness of the rites he performed. The undergraduate pastor was a member of our own community but there was something apostolic about the holy man who served the Lord's table, blessed the union of loving hearts and welcomed infancy to the nurture and admonition of the Lord.

But the Conference is not, by any means, composed of Presiding Elders. Nor are even country churches so dependent on them as they were; for changes in our laws have empowered unordained men, undergraduates, to baptize and to marry people. So capable a man as J. D. Bundy had to tell a prominent couple on his first charge that he was unordained, and by his advice they arranged to have me, his "Elder," marry them. So my thirty years in the "Eldership" has brought me many friends outside the cabinet. Four times a year I have visited the charges, and so visited each of fifteen or twenty or more preachers, and never all of the same preachers in any two years. These visits have been social as well as official. Generally, I have sat at the pastor's table and slept beneath his roof. I have been honored by all kinds of confidence and asked for all kinds of advice. Many of these preachers rarely saw another of their calling and denomination, except at Annual and District Conferences.

So my years in the presiding eldership gave me an unusual acquaintance with Methodist preachers. I have found them human—for who is not? Some years ago I asked one of the younger presiding elders about one of the brethren—one of those who never sets the world afire. The young "Elder" answered that he was a good fellow, but always begging to be sent to High Steeple Church. Suddenly he broke off from what promised to be a real indictment of the poor fellow's egotism and said, "But you know him; you had him four years." I'd had him, and I knew him; one of our most eloquent men, he would occasionally say or do something so unconventional as to unsettle all but the strongest in his church. Good, strong, sincere,

he lacked St. Paul's consideration for those weak in the faith. He never understood why men of less brilliant pasts should outrank him in the Conferences.

I have found them faithful. Occasionally one would buy more goods at the store than his little salary would pay for. I have known some to undertake little side lines, to the unintentional neglect of their ministry. A very few have given up their sacred calling for the marts of trade. But I have known many able men to rear families in humble parsonages on small salaries. Once a year the newspapers print the preacher's name in connection with his appointment. Perhaps he has already been mentioned as a member of some committee. If his church is reasonably large and one of our biggest newspapers is published in the same city, he may find a paragraph or two about each Sunday morning sermon. But that is about all he contributes to the day's news. He doesn't figure in the murders, divorces, embezzlements and other real sensations. But his sons rise to prominence and power, and his daughters grow into noble womanhood.

I have found them unselfish. A number of young men have entered the ministry, in my time, who were already earning more than the Church was paying its leaders. They not only began again at half—and in one instance less than one-fifth—the pay they had been getting, but gave up bright financial futures for a calling that never promises more than a living. I mention them not as less selfish or more devoted than their brethren, but simply because a part of their sacrifice is capable of measurement—a thing that all men might see. The church has had its share, perhaps, of big-brained, forward looking men, who never thought of any selfish career.

And with the preacher nearly always stands a godly woman. We men can wear old clothes and dispense with luxuries much more easily than our wives—and that not mentioning any "weaker sex." Judging by what they bear, the ladies of our parsonages must belong to the strongest sex there is. It is they who worry over the practical matter of spreading a small salary over three meals a day and clothing for a family, which is more apt to be large than small. They are the chief sufferers from the upheaval of moving just before Christmas. They are with the children more constantly and feel more keenly the inability to give them all the neighbors have. They have less diversion, less going about among the people, less of occupation with things outside the home. But they stand shoulder to shoulder with their men, and make the humble Methodist parsonage about the nearest thing to a model home that this world knows.

The Saviour said, "Not as the world giveth, give I unto you." And that must be particularly applicable to the splendid manhood and womanhood of our parsonages. They have little of the good things that men of the world strive to get. They approach remarkably near their high ideal of losing their own lives in unremitting toil for the advancement of the kingdom. And if ever the Pharisee and the Hypocrite have their reward, surely these soldiers of the

Cross shall be paid their share, full measure, pressed down and running over. They still tread in weak human flesh the path their Master trod. Shall they not come to that place where all tears are dried, all the stains of travel washed away, and every stumbling fall forgotten? Surely they shall be where their Lord has gone. The threadbare coat shall give place to the white robe of righteousness, and instead of the little cottage they shall inhabit fair mansions on the streets of gold. Surely their song shall forever praise Him who has brought them through many tribulations.

Recollection of Men and Things in the Old North Carolina Conference

REV. J. EDGAR THOMPSON*

HEN I was asked to speak before the Historical Society at this hour of the men and the movements in the old North Carolina Conference, it was stipulated, with great emphasis, that I was to confine myself "to the things that you know, and nobody else knows, and have not gone into print." That confines me within very narrow limits, or what I "know" might fill the first two or three pages of a child's primer, but what I don't know would fill the libraries of the world.

One may occupy a place that would call attention to him, or even give him a cheap notoriety without his having any special merit. On one Friday afternoon at old Trinity College, I took a volume of Hume's *History of England* from the Library and read about two pages in it that afternoon. The next day I heard a gentleman from Massachusetts in conversation with another gentleman discussing the Writ of Habeas Corpus. The gentleman from Massachusetts asked, where did the Writ of Habeas Corpus originate? The gentleman of the second part didn't know. Assuming that neither of them knew, I ventured to enlighten them by remarking that Mr. Hume says it was first given in the Magna Charter by King John of England to the Barons at Runnymede. "That is correct," replied the gentleman from Massachusetts. "When did that occur?" he shot back at me. "About the beginning of the thirteenth century," which happened to be correct also. Then came the "solar plexus." "What do you think of Mr. Hume as a historian?" My knowledge of Mr. Hume had been exhausted, and extricating myself the best I could I withdrew from their presence, but as I turned away I overheard him say, "That young man is well posted in history." Cheap notoriety, I call that.

The only reason that I know why this honor should fall to me is that I have been a member of the Conference longer than some of you. So I am not responsible for being here, neither am I responsible for my subject.

The best way I know how to open the window, and let you look into those other years and see the furthest back, is to take you with me to my first Annual Conference. The Conference met in Fayetteville, in November, 1872, just fifty years ago next month. I was a boy 18 years old, on my father's farm two miles above Saxapahaw Cotton Mill, on Haw River, in Alamance County. And I had a consuming desire to see the Conference in session, for I had determined one day to be a member of it. Money was scarce in reconstruction

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days following the Civil War. But by strict economy I had succeeded in accumulating the sum of $5.00. That would not take me to Fayetteville and return by way of Raleigh. Taking two horses and a boy to bring them back, we came within three miles of Pittsboro, in Chatham County, by noon. Sending the horses back I walked from there to what is now called Cumnock in Lee County, the terminus of the railroad to Fayetteville. A return ticket cost $1.00,leaving $4.00 in my pocket. Reaching Fayetteville, walking up Hay Street, and providentially stopping in front of a store, and engaging in conversation with the proprietor, brought me face to face with a man who had been reared in my neighborhood, and years before had been a school-mate of my father. A good home was opened to me on Haymount for "auld lang syne." There was not a more punctual or attentive attendant upon that Conference than the almost unobserved boy from Alamance County. After the Conference was over, and returning to Cumnock, the thirty-five mile walk home was filled with high resolves, as the memories of the great leaders of our Conference still remained in my vision and more than once the resolve was repeated to myself—"Ed Thompson, if there is the making of a man in you, it's got to come." That Conference was an inspiration to me. If I were a painter, I could paint it now. Let me see if I can show it to you. In the chair sat the venerable Bishop Robert Paine, in age and feebleness extreme. At the Secretary's table was the big brained Braxton Craven, founder and president of Trinity College. Near the front and often on his feet was Dr. William Closs, with scarcely a hair on his head, but plenty of brains inside. Near by was a bearded face, that wold attract the attention of any one who loved modesty and purity, Numa F. Reid. On the end of the pew, sat a man, clean shaven, round faced, carrying a smile and a gentle word for all, Charles F. Deems, only recently moved to New York, now on a visit to the Conference. Close to Dr. Deems was another, about thirty-five years old, R. S. Moran, also a returned visitor from New York, where he had gone to spend his life in retirement, study and enjoyment of his wealth. E. W. Thompson, a South Carolinian, tall, with black flowing beard, was stationed at Fayetteville that year, if my memory is correct, but died at Morganton a short while after, while seeking health, and was buried just behind the old Methodist Church. Marquis L. Wood had recently returned from China, where he had been during the Civil War, having gone out with Young J. Allen in 1859. It was my good fortune to dine with him at a Mrs. Cain's, and that day began a friendship between us that lasted to the end of his life. He had buried his wife at Shanghai, China, and brought back to America his two little boys, one of whom is C. A. Wood, Superintendent of the Children's Home at Winston-Salem. Dr. Wood was my first Presiding Elder, licensed me to preach, carried my application to the Conference at Wilson, N. C., in 1879. May we linger for a while and look at these men a little closer?

Bishop Robert Paine was born in Person County, N. C., November 12, 1799, of inteligent, educated ancestry, but not church people. While in school a room-mate expressed infidel sentiments, to which young Paine replied, "These infidel sentiments of yours are intolerable

to me. I cannot room with an infidel," and changed his room. At fifteen years of age he with his family moved to Giles County, Tennessee, where he was converted, licensed to preach, and joined the Tennessee Conference at Nashville, October 1, 1818, the Conference being held by Bishops McKendree and George. After preaching in Tennessee for some years he was transferred to Alabama and Mississippi, where he served as pastor, college professor and college president, and was elected to the Episcopacy with William Capers, in 1846, at the first General Conference held after the organization of the Methodist Episcopal Church, South. He died at the age of eighty-three, October 19, 1882, at his home, Aberdeen, Mississippi.

When Bishop Paine was a pastor in Aberdeen, Mississippi, a young preacher of another church and of the whang-doodle persuasion, had an appointment made for himself at the church of his denomination for Sunday night. Walking down the street hunting for his church, he was told that it was just down the street a short distance. Coming to a large, well lighted and well filled church, he walked in, mounted the pulpit, congratulating himself that his reputation had brought out such a large congregation. After he had begun the services, Dr. Paine, the pastor, walked in, and taking in the situation, took his seat in the audience, and heard the young brother through. He said he could never decide whether he had sung, a sermon or preached a hymn.

Braxton Craven was the creator of Trinity College, and I use the word "creator" advisedly. From a small beginning he laid the foundation of our great Trinity College, almost alone, with limited resources. If the little boy's standard of greatness be true, then Craven deserves to be among the immortals. The boy thought Robinson Crusoe was the greatest man he ever heard of. When asked why he thought so he said, "Robinson Crusoe hustled when there weren't nothing to hustle with." Craven worked when there was but little to work with. At a social meeting in Washington City of the North Carolina representatives in Congress, the question came up, who was the brainiest man in North Carolina. The consensus of opinion was that Braxton Craven was the man. He was preeminently a mathematician. No one received the A. B. degree without Analytics, Mathematical Astronomy and Calculus, which are now optional in our colleges. In the year 1870 there was a total eclipse of the sun just before sunset. The government's nautical almanac gave the eclipse to go off a few minutes after sunset. Dr. Craven said it would go off a few minutes before sunset. They both made their calculations for Raleigh, N. C., and sent representatives to watch from the top of the Insane Asylum. The government astronomers had failed to take into consideration the law of refraction of light, which holds the sun apparently above the horizon, when it is really below. The eclipse passed off just at the time Craven said it would. Another contest he had with the government and their nautical almanac and also the calendar of the Episcopal Church, concerned fixing Easter on a given Sunday. Craven said it was a week later. If the moon fulled five minutes before midnight or even one minute before midnight Saturday night, then next day would be

Easter. That was the contention of the government authorities. If, on the other hand, the moon fulled after midnight on Saturay night, Easter would be the next Sunday, and that was what Craven claimed. He had just won that victory when I entered Trinity College. The government offered him a large salary to leave Trinity and go to Washington. But, his reply was, "I would rather stay at Trinity and make men than go to Washington and make money." But he is in Washington today in the men he trained, Senators Simmons and Overman, of whom Trinity College and North Carolina are justly proud.

Dr. Numa F. Reid, son of "Uncle Jimmie Reid," one of the noted men of North Carolina Methodism, was one of the best loved of men, frail in body, but strong in head and heart. A preacher of the type of John the beloved, he died at Wentworth, North Carolina, June 6, 1673, and went home to God. "Uncle Jimmie" Reid took his two boys with him on one occasion to a camp meeting. Some one came up to the arbor and told him that his boys had bought out the ginger cakes and cider of a colored dealer down at the spring, and were doing a retail business on their own account. He soon disposed of the stock on hand, took the boys to the bushes—talked to them—prayed with them and whipped awhile—talked, prayed and whipped. After the repetition had become monotonous, in despair the old man exclaimed, "O Lord what shall I do?" Young Numa said, "Father, let's look to the Lord for his blessing and be dismissed."

Dr. William Closs was a unique character and often on his feet at the Conference. A fine debater, a strong preacher, he had but few equals at repartee, and a natural wit. Perhaps more witticisms have come down to us from him than from any of the other preachers. He was reared in the western part of Virginia, joined the Virginia Conference in 1843, was assigned down East where he spent almost his entire ministerial life of fifty years. On his way to his first appointment he stopped with other travelers at a country tavern for dinner. Tradition has placed it in upper Iredell County, N. C. There is where occurred the incident of the "coffee" of which you have all heard. He was tired and hungry. The lady of the Inn set a cup of coffee at each plate, then proceeded to fry ham and eggs and serve the large company as fast as she could. But it was quite a while before she got to the young preacher. He sat there sipping his coffee, and soon the cup was empty, but still nothing to eat. He called for more coffee. That disappeared and still no ham and eggs, while others had been helped. He called for another cup of coffee. Telling of it he said, "I was hungry and mad." When the third cup was brought, he was told, "Young man, you are fond of coffee," to which young Closs retorted, "Yes, madam, but I have to drink so much water to get a little coffee."

Charles F. Deems was for a number of years a member of the North Carolina Conference and at one time Professor at the University—also was President of Greensboro Female College. Being a northern man he had returned to New York and had founded the "Church of the Strangers," the building being given by Commodore

Vanderbilt. He was a visitor at the Fayetteville Conference and preached on Sunday at the Presbyterian Church from the text, "Casting all thy care on him for he careth for thee." 1 Peter 5:7. That sermon has been a great help to me for these 50 years. He wrote a life of Jesus entitled "The Light of the World." Dr. Deems was not a great spread eagle orator, but a fine talker. He just talked to his congregations. Dr. Closs was bringing a young man into the Conference and, as usual, was recommending him very highly. Dr. Deems in his bland way said, "Bishop, I was professor of Literature at the University, and had an appointment in the country one Sunday, but couldn't go, so I sent this young man in my place. They had never seen either of us. I heard the next week that Professor Deems preached a most excellent sermon at the country church last Sunday." Dr. Closs was on his feet in an instant and said, "Bishop, I would have you to know that that young man has improved very much since then."

Dr. R. S. Moran was of Irish extraction and he ,too, had come from the North and having returned to New York, he was on a visit to the Fayetteville Conference. He preached Sunday night in the Baptist Church from the text, "Keep that which is committed to thy trust, avoiding profane and vain babblings, and opposition of science falsely so called." 1 Timothy 6:20. He was a wealthy, haughty, bachelor Irishman—would spread his handkerchief on the pulpit floor where he knelt to lead the congregation in prayer. While traveling through the country he had a servant to drive his two-horse carriage. He spent the night in a country home, lighted by a tallow candle. He said to the good woman of the home, "Madam, your candle just gives light enough to make darkness visible." While Dr. Moran was pastor at Front Street, Wilmington, he had a parishioner who felt called upon frequently to shout. Moran told her if she didn't quit disturbing public worship, he would have her taken from the church. The next time she shouted he had a policeman there, and told him to take her out, which he did. She laid her complaint before Dr. Closs, the Presiding Elder. After hearing the case, to her astonishment he said, "He served you right, madam," and then added, "Anybody who could shout under Moran's preaching ought to be taken out."

In 1879, at Wilson, North Carolina, once again it was my privilege to see an Annual Conference in session, for it was there with seventeen others that I was received on trial into the traveling connection.

Bishop W. M. Wightman was in the chair, with keen eyes, jet black hair, heavy brow, broad across the forehead, broad mouth—a great ecclesiastical statesman, educated and cultured according to the best traditions of the old ante-bellum Charlestonian aristocracy. It was said that Bishop Wightman put kid gloves on all the young preachers, and Bishop Duncan came along and took them off. Dr. Craven, of whom I have already spoken, was at the Secretary's table.

Jesse A Cunninggim, "Uncle Jesse," as he was familiarly and affectionately called, was pastor at Wilson. He had a fine physique, tall, dignified, clean shaved, exuding piety all around. It was

facetiously remarked that he was guilty of but one sin, and that was pride—he was proud of his piety.

Robert O. Burton, thin faced, aquiline nose, pouty mouth, erect as a soldier, with an antagonistic expression, a defender of the faith against all comers, who boasted that he was "born and reared on the classic waters of the Roanoke." Bishop Kilgo always reminded me of Dr. Burton in personal appearance and voice.

John R. Brooks was rising into prominence, and was stationed at Newbern. He was large in body, big in brain, sweet and gentle in his spirit life. From his pen came the book, *Scriptural Sanctification*, which had much to do in settling the question, and stopped the newspaper controversies (which at that time showed lack of grace) then under discussion. Dr. Brooks thoroughly enjoyed a good dinner as well as a good book. When pastor at Fayetteville he was invited by W. S. Chaffin "to eat a poor dinner with a poor Methodist preacher." The Chaffin family lived on a good farm while Brother Chaffin traveled his circuits. Dr. Brooks knew he would have a good dinner, so with the invited guests he wended his way at the appointed time to the Chaffin home, with a good appetite. In due time the guests were invited to the dining-room. The table was bountifully provided with a large dish of collards, with an ample piece of fat bacon, a plate of corn bread, baked in the orthodox way, and a pitcher of water. After the Doctor had eaten all the hospitable Chaffin could induce him to eat, they left the table but through another room. And when the door opened, there stood a table loaded with everything that goes to make a good dinner. The others had been notified to touch the collards lightly. But what was he to do? It has been an unsettled question as to how many doctors he had with him before morning. He has always claimed there was but one.

N. H. D. Wilson was one of the towering men of the Conference then and afterwards. But time would fail me to speak of John Tillett, the father of Dean Tillett of Vanderbilt University and Charles W. Tillett, a great lawyer of Charlotte. If John Tillett ever went to a charge, they never forgot he had been there. True to the doctrines and the policy of Methodism, as was John Wesley, he fought and condemned sin, when it was not popular to do so.

There was W. H. Bobbitt, for thirty-five years a Presiding Elder, popular wherever he went, and a heart in him like unto that of his Lord, good in the pulpit and fine in the social circle. He was fond of telling of an old negro who belonged to his church. Soon after entering upon his work he called on "Uncle Ben" to lead in prayer. "O Lord, we thank thee for our new preacher, and though he seems weak in the flesh, yet he is vi-gorous in spirit. Bless the truths he has told us, and if he has told us anything that is not the truth, do Lord attribute it to his ignorance."

H. T. Hudson was modest and retiring in disposition. He gave the church *The Methodist Armour* and *The Shield of the Young Methodist*. He was living at Shelby, North Carolina, while I was pastor there. He had written another book entitled *The Golden Lamp*, I think it was. Coming into his wife's room one day, he laid the manuscript on the table, remarking, "I have finished my book." In

a few days it was discovered that his nervous system had given away, and his mind was going with it. It fell to me and his son to take him to the State hospital at Morganton, and I buried him when he was brought home. The manuscript of that new book was never found.

Shockley D. Adams, father of Justice Adams of the Supreme Court, was not considered a brilliant preacher, but he was of sterling worth and his counsels were eagerly sought and followed.

L. S. Burkhead who held many of our leading appointments in the pastorate and district, was brave as Julius Caesar. At the close of the Civil War in many of our churches the membership was composed of white and black members. In some instances, notably New Orleans, Wilmington and other cities, the negroes outnumbered the whites. The federal military authority ordered the church property turned over to the negroes. Dr. Burkhead was stationed in Wilmington. He took his stand in the pulpit, a company of U. S. troops marched into the church, and he was ordered to get out, which he refused to do, but told them to "shoot," and they marched out leaving him in possession of his church. President Johnson countermanded the order as soon as he heard of it.

W. L. Crawford, a gentleman of the "old school," was always welcome in the best pulpits, and most cultured social circles.

James E. Mann looked more like a Senator than a preacher.

E. A. Yates, wiry and quick in his movements, was metaphysical in his preaching.

J. W. North was recognized as the best Bible scholar of the Conference. He was preeminently a man of one Book. I visited him on his farm near Shelby in his last sickness. He was unconscious. His wife told me that she was reading the Bible aloud, sitting by his bed-side. She made a mistake in the reading. He corrected her and gave the right reading, and relapsed into the camatose state from which he never rallied. This passion for the Bible was strong even in death. He was at his best in the pulpit at camp meetings and at country quarterly Conferences like we used to have. He received the degree of D. D. from Trinity College. I must not omit reference to Dr. J. P. McFerrin's visit to the Wilson Conference. He was the great money raiser of our Church. He was then raising money to save our Publishing House, which was bankrupt. On one occasion while taking a collection a brother arose and interrupted him by saying, "Dr. McFerrin, when you die I want to write your epitaph." "And what would you write?" inquired the Doctor. "I would write, 'And the beggar died.'" "All right, if you finish the sentence, 'and the angels carried him to Abraham's bosom;' next, who will give me a hundred dollars?"

It will be remembered that up to 1870 all this territory that borders on the South Carolina State line was in the South Carolina Conference: Anson, Mecklenburg, Cabarrus, Stanley, Gaston, Union, Lincoln, Catawba, Burke, Caldwell, Cleveland, McDowell, Rutherford and Polk Counties were in the South Carolina Conference. The South Carolina Conference met in Wadesboro, North Carolina, in 1850, where

G. W. Ivey, of sacred memory, joined the Conference. And as late as 1867, the South Carolina Conference met at Morganton, North Carolina, where S. M. Davis, still living, entered the traveling connection. In 1890 the General Conference united the territory west of the Blue Ridge in North Carolina and the territory of the North Carolina Conference and formed the Western North Carolina Conference as we now have it. I will now confine this paper to the territory of this Conference east of the Blue Ridge, leaving the Holston territory to one more familiar with it than I am.

Four districts covered this part of our Conference: Greensboro, Salisbury, Charlotte and Shelby.

The four districts covered the counties practically as follows:

Greensboro: Guilford, Randolph, Davidson, Forsythe, Stokes, Rockingham. Salisbury: Rowan, Iredell, Davie, Alexander, Wilkes, Caldwell, Surry. Charlotte: Mecklenburg, Gaston, Union, Cabarrus, Stanley, Anson. Shelby: Cleveland, Lincoln, Polk, McDowell, Catawba, Rutherford.

The Statesville district was formed in 1880 by Bishop Keener—R. G. Barrett, Presiding Elder.

The Mt. Airy district was formed in 1887 by Bishop Key—B. R. Hall, Presiding Elder.

The Winston district was formed in 1890 by Bishop Keener—P. J. Carraway, Presiding Elder.

The Marion district was formed in 1892 by Bishop Hendrix—F. H. Wood, Presiding Elder.

The North Wilkesboro district was formed in 1910 by Bishop Hendrix—M. H. Vestal, Presiding Elder.

We may now look to the development of some of our pastoral charges. I will take two that I am familiar with—Mooresville and Dallas. Mooresville circuit, T. A. Coon, pastor, $600 salary, Salisbury district. What was the Mooresville Circuit in 1879 is now First Church, Broad Street, Mooresville Circuit, Troutman Circuit, Davidbury Station, Mt. Zion Station and they paid last year $9,141 in salaries. What was Dallas Circuit, in Gaston County in now twelve appointments including Gastonia, Belmont and Mt. Holly. Gastonia was a small railroad station in the woods, where a narrow gauge railroad crossed the Charlotte and Atlanta Air Line. Some distance down the railroad where the Modena Factories now stand, was the old Shiloh camp ground, and that was the preaching place for all that country where Gastonia now stands.

There was more sacrifice in paying those small amounts than there is in raising the large amounts we are now paying. G. W. Ivey, God bless his memory, when asked by the Missionary Secretary on the Conference floor if he didn't think he could have raised the entire amount of his assessments if he had worked hard at it, said, "I rode eighteen miles to collect 15 cents, and didn't expect but a quarter when I started." That was enough said.

In holding an Annual Conference Bishop Keener kept his finger on the minutes of the past year. Every preacher was required to announce the amount assessed and paid on every item. The Bishop

would compare that with the amount paid last year. If the amount collected fell below what was paid last year, he would often stop him and have him give a reason for the falling off. All the Bishops did not do that, but there is no doubt that Bishop Keener's method had much to do in increasing the collections.

The method of making the financial reports has been entirely changed. The present method of reporting through the envelope system was inaugurated and used the first time at Conference held at Charlotte in the year 1885 and was introduced by J. A. Odell. Previous to that time every preacher made his report to the several treasurers. Tables were placed in the rear of the church, with a treasurer at each table. You would go to the Foreign Missionary table, count out to him the amount you had raised for that cause, then pass to the Domestic Missionary table, count out the money raised for that cause, often the identical pieces of money given, dollars, quarters, dimes and pennies, and thus on through the list. And that would be going on while the Conference was in session. Such a confusion!

The examinations were all oral examinations, much like an old spelling bee. In 1895 I proposed to our committee that we adopt the written examinations and they agreed to it. And at the Conference at Reidsville in 1895 we had the first written examination. It took several years to adopt it by all the committees.

The first individual communion service in our Conference was bought and used by the congregation at Tryon Street Church, Charlotte. W. S. Creasy was pastor. That was about 1893. The files of the Advocate of that date will show that they were ridiculed most unmercifully and condemned most severely. But the individual cup has won out.

And now, Mr. Chairman, I am constrained to say with Israel's great leader when he had recounted the trials of the journey through "that great and terrible wilderness" and had reached the border of the promised land, "What hath God wrought?" and pray that we may be as consecrated and as faithful as those men who wrought in the other days.

North Carolina Conference as I First Knew It

BY REV. R. F. BUMPAS*

MR. PRESIDENT and fellow-members of the Historical Society of the North Carolina Conference, ladies and gentlemen: It is with extreme reluctance that I accept the assignment of this hour. When this honor came to me, I was minded to treat it as I had on former occasions, but when I was assured that my brethren felt that it was my duty to address you this evening, I yielded my personal wishes and preferences, and am here to contribute what I may to the objects of our organization. I shall throw my heart wide open to you tonight, for I love you all, and I love the theme assigned me. The Church has occupied the first place with me all these years. So, I shall ask your sympathy and indulgence, as I speak to you out of my heart.

I have been asked tonight to speak of the personel of the Conference at the time I joined. I was familiar with Methodist preachers from my cradle, my father being a member of this Conference, and our home a preacher's home. Just across the street was the Greensboro College, whose commencement was like a little Conference. The Annual Conference met in Greensboro more than once during the period of my minority. At such times our house was filled with preachers, and at other times they were frequent guests. The coming of Methodist preachers into our home was an event anticipated with pleasure, especially by the younger members of the household. They came to us out of that great world, about which we knew so little and were so curious. What marvelous experiences they could relate, what good stories they told! Moses L. Witten, pastor of my mother's people in the West, Oscar P. Fitzgerald, afterwards Bishop, and Dr. John B. McFerrin, Veteran Missionary Secretary, and to mention the names of the veterans of our own Conference beginning with Peter Doub, N. H. D. Wilson, Sr., L. S. Burkhead, William H. Bobbitt, William Barringer, John Tillett, L. T. Hendren, Paul J. Carraway, D. R. Burton, R. A. Willis, Calvin Plyler, T. Page Ricaug, A. R. Raven, would be like calling the roll of the Conference.

Well do I recall the appearance and preaching of the Bishops of that early day: the tall form of John Early, with his high black stock cravat, his face furrowed thick with wrinkles, as was the kindly face of Robert Paine. Then came that peerless orator from Georgia, George F. Pierce, and later David S. Doggett, John C. Granberry, John C. Keener, Holland M. McTyeire, William Wightman,

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Hubbard Hines Kavanaugh, who set the Conference shouting when he preached, and the spirit-filled Enoch M. Marvin, who before he went to live among the angels, while conducting a session of the Conference, would pause in the midst of business and sing: "O come angel band, come and around me stand, O bear me away on your wings, to my immortal home." And the preachers about me were sobbing, and some quietly rejoicing. There were other strong preachers; that man whom my county of Guilford gave to Virginia, Dr. John E. Edwards, who could articulate distinctly more words in a given space of time than any orator to whom it has been my privilege to listen, not excepting my good friend, J. B. Hurley. Silver tongued James A. Duncan; and that brilliant genius William E. Munsey, who in a baccalaureate at Randolph-Macon brought the Virginia Conference to its feet. Dr. Munsey put sixty hours' work on every page of that address. One of imagination less bold might have worked sixty days to a page and not have done it. Munsey had a genius for work; if an unknown science came in his way when he was preparing a sermon or lecture he would lay down his pen, acquire the science and then strive forward in his oratory.

May I take the portrait of some of the men of my boyhood days out of their frames and exhibit them to you? Robert S. Moran, standing a little above the average height, with classic features, high broad forehead, long straight nose, expressive lips, always clean shaven, dark hair standing erect above his forehead and inclining to arch forward, mild blue eyes, voice deep and resonant. Dr. Moran was a student, at home in logic, philosophy and the sciences. His sermons were thoroughly wrought out and delivered extempore. His preaching was always edifying, often deeply spiritual, and at times he rose to the sublime. He was of Irish decent, and possessed those gifts of oratory for which many of his compatriots have been famous. He was given to the use of words of imposing sound and unfamiliar. The College girls would jot them down in pencil to search out afterwards in the dictionary. One bright young lady took the unabridged in the gallery one night and attempted to keep up with the doctor, but soon abandoned the pursuit as impossible. Dr. Moran never married. A lady friend once suggested to Dr. Deems the propriety of selecting a companion for Dr. Moran. "What, Moran marry!" exclaimed Deems in astonishment, "Moran marry, when the Lord never thought of such a thing as making a woman to suit Moran." He was scrupulously neat in appearance, always faultlessly dressed in the best of cloth. It was his custom to spread out his cambric handkerchief to kneel upon, a custom which cost him his influence on one occasion. In the simple goodness of his heart, he visited a poor sick woman. She felt honored that Dr. Moran should visit her, and appreciated his scripture reading and his words of comfort, but when he spread his handkerchief down to kneel upon, afterwards relating the circumstance to a friend, she remarked that if her floor was not clean enough for Dr. Moran to kneel upon, she could get along very well without his prayers. He would sometimes employ unusual similes. I remember to have heard him in seeking to impress a truth upon the mind of his hearers say, that it was

"beautiful enough to be written with a quill from an angel's wing in honeydew upon a lily leaf."

Charles F. Deems was below medium height; he was a skilled dialectitian, a trained elecutionist, a fearless preacher, rebuking sin of whatever sort and whenever found. When Dr. Deems was announced to preach the Church would be packed. Another leader of the Conference, a different style of a man, was Numa F. Reid, slender, frail, never of vigorous health, lacking the graces of the orator, his black hair stubborn, and his jet-black eyes seeming to flash fire when aroused. He would rise in the pulpit in a nonchalent manner, start off as if lacking words, or scarcely knowing what to say. Like Paul he reasoned. He would formulate his premises, develop his syllogisms, unfold his argument, and then just as you were settling down to a quiet nap he would flash out some great truth with an unexpectedness that would startle you and you never again so much as felt drowsy as long as he continued to talk. The lawyers were fond of him. They admired his close reasoning. He was the model chosen and copied by many of the young preachers.

The second and third years of my ministry my Presiding Elder was William Closs, a man of unique personality, quick at repartee, with a wit sometimes sparkling. Many good stories of Dr. Closs have been current. I have one which has not appeared. He immortalized the Straits; it was his first pastorate. Later the Doctor returned to conduct a meeting, bringing with him two young preachers. He approached the house where he had formerly boarded. A gentleman he did not know met and asked them in, but when the lady of the house appeared the Doctor recognized her as the mischievous girl, daughter of the former proprietor. She had little to say and seemed all out of sorts, so after supper, under plea of fatigue, the Doctor proposed to retire. His host said they would retire after prayer and handed the Doctor the Bible. Meanwhile his wife had brought a pig into the next room and all the time Dr. Closs was praying she whipped the pig to keep it squealing. The Doctor had prayers next morning but there was no squealing pig. His host invited the preachers to leave their horses in the stable, and walk to the church which was not far away. Dr. Closs sent the young men on to start the meeting, "and I stayed behind," he said to me, in relating the story, "to see what would happen." He retired to his room, throwing open the window so that he could watch as well as pray. He heard his host order the servant to saddle the riding horse. His wife coming into the yard and seeing the horse at the block asked what it meant. "It's for you to ride to Church," he said: "I'm not going to Church." "But you've got to go." He stepped into the house, took down the cow hide from the rack, tapped his wife gently and told her to get on the horse and go to Church, and when she flatly refused he brought it down with some vigor. Whereupon she mounted and rode to Church. In due time the Doctor and his host walked over to the church to find that the boys were having a great time. There were mourners at the altar, and the people were singing. The Doctor took his seat in the congregation and soon was called to lead in prayer. "I got down," he said to me in relating the incident, "determined not to

get off my knees until my hostess yielded;" and so he prayed, and on and on he prayed until the woman sprang up saying she could stand it no longer, and went forward for prayer, kneeling at the altar where she remained a long time. The meeting broke up but the Doctor and some friends continued to pray for this woman until at length she arose, her face radiant with joy, and throwing both arms around the neck of Dr. Closs shouted, "Thank God for the man that invented a cow hide! Thank God for the cow hide!" Years after as Presiding Elder, Dr. Closs was entertained in this home; he found this woman a devoted Methodist, rearing her children in the Church and an influence for good throughout the community. He asked her mischievously, calling her by her first name, "Do you still thank God for the cow hide?" "Yes," she replied, "but for that cow hide I should have been lost."

Later Robert O. Burton was my Presiding Elder. Some of you doubtless recall his erect figure and military air, the result of his West Point training. There is an unpublished story of Dr. Burton, which I think is pretty good. There will be no impropriety in my relating it. The point in this story turns on our relation to the negroes after they were freed. In slavery times our pastors preached to them and large numbers of them were gathered into our Church. At the close of the War, independent Methodist bodies of colored people, that had originated in the North, came in among our people and induced most of them to withdraw from us and join them. However, thousands of them refused to leave us and for their protection we set them up to housekeeping and Robert O. Burton, then a member of the Virginia Conference, was appointed to look after the religious interests of the colored people. In 1854, when the new church was built on Anne Street, Beaufort, the original church, now known as Purvis Chapel, was turned over to our colored members for their use. After the war this congregation affiliated with the A. M. E. Zion Church and received pastors from that Conference. Dr. Burton, hearing of this situation, concluded that it would be a happy place to commence operations. He visited Beaufort, secured an appointment to preach in Purvis Chapel at 11 o'clock Sunday morning, and delivered a sermon of such beauty and power as to completely capture his hearers, which they indicated by frequent and loud responses. He then unfolded to them his plans, he told them that the mother church still loved them, although they had strayed from the fold and as an evidence of our love he had been charged with the duty of gathering all the colored Methodists into one great church under our care, to be known as the Colored Methodist Episcopal Church of America. He invited them to come back home to the fold and urged them to reunite with us, and took his seat with a feeling of a man who had won his cause completely. The pastor, a minister of the A. M. E. Zion Church, who had been sitting quietly behind Dr. Burton, drinking in his every utterance and fully apprehending its import, now arose, announced and read Charles Wesley's hymn:

"Jesus, great Shepherd of the Sheep,
To Thee for help we fly;
Thy little flock in safety keep;
For O! The wolf is nigh!

He comes of hellish malice full,
To scatter, tear and slay,
He seizes every struggling soul,
As his own lawful prey.

Us into thy protection take,
And gather with Thine arm,
Unless the fold we first forsake
The wolf can never harm.

We laugh to scorn his cruel power.
While by our Shepherd's side,
The sheep he never can devour;
Unless he first divide.

O! do not suffer him to part
The souls that here agree,
But make us of one mind and heart
And keep us one in Thee!

Together let us sweetly live,
Together let us die;
And each a starry crown receive,
And reign above the sky."

It is scarcely needful that I add that by the time the pastor had concluded the reading and the congregation the singing of this hymn, all the effects of the splendid eloquence of Dr. Burton had vanished into thin air.

I have been asked to speak of the beginnings of my ministry, but first I wish to say, if there is anything in me true or worthy it is due to the training of my sainted mother, who, before I was five years of age, had firmly fixed in my mind all those great principles that have moulded my life. Wonderful little woman she was, that mother of mine. A woman of rare tact and judgment, refined, cultured, ordering her large household in the fear of God, a woman of great faith and much prayer, diligent in every good word and work, and all the while maintaining her family by her pen. The marvel of it all to me now, as I look back, is, that with all her activities she was never too busy to answer a question, solve a problem, or give a satisfactory reason for any command she laid upon me. Quiet, gentle, patient, I have seen her under the most trying conditions, servants refractory, children rebellious, yet I never knew my mother to elevate her voice in addressing child or servant. She always employed the same clear, sweet tones that we heard from her lips at the morning and evening hours of worship when she talked to our Father in Heaven.

My call to the ministry was as clear and distinct as was my conversion and was attained by an ecstacy of joy never hitherto experienced. Yet definite as it was I did not at once yield. My natural timidity and my consciousness of my utter insufficiency for so holy a calling led me to struggle against it for four long years. It was not until I was brought down to the very gates of death; the doctor said I would die, the family gathered to see me die, I was conscious that without a great change I would soon appear in the presence of a Deity, who was displeased with me because I had refused to do his bidding. It was in that extreme moment, as I hung between life and death, that I surrendered, and my surrender was complete, and without reservation. I put everything upon God's altar, and to this good hour, I have taken nothing off. I said, "O, God if you let me up I'll preach." Three weeks from that day, I was carried to the pulpit, for I could not walk, and entered upon my life work. I was so emaciated, as the result of my four years' struggle, that arrangements were at once made for me to go to the mountains, where I spent the three fall months traveling on a large circuit with a senior preacher, preaching almost every day. I went with him to a camp meeting on a neighboring charge. Many ministers were there: Dr. William M. Robey preached Sunday morning, as he could preach, Dr. R. L. Abernethy, founder of Rutherford College, and William C. Wilson, a preacher of no mean order, George F. Round, George W. Ivey, Peter L. Hermon and others preached. At the preachers' tent one of the brethren said, "I never heard so much big preaching with no result in my life:" another said, "Perhaps there will be no revival at this time." George W. Ivey, who was in charge, came in, touched me on the shoulder and said: "We want you to preach this afternoon." I was sufficiently familiar with Methodist usage to understand that as a command. I repaired to the forest, sought a secluded spot, kneeled upon the dry leaves and sought for guidance and help. I had not long been engaged in this exercise, when the devil came to me and said, "You can't preach." "I am well aware of that fact," I replied. "Then you are a fool to try." "Perhaps so," I said, "but God told me to preach and I've got it to do." "Well," he said, "you'd better try something you can do, you could farm or run a store or if you must help other people you might make a school teacher, but you'll never make a preacher," and so we had it up and down. I was trying to pray and to get ready to preach and he was trying to stop me. How long the conflict lasted I do not know, but before I was half ready to preach, I heard the trumpet sound and knew that the people were assembling for worship. I arose, brushed the leaves and dust from my clothing, picked up my hat and walked straight to the pavilion, entered the stand and kneeled to pray. The devil kneeled at my side and whispered in my ear, "You're a pretty looking thing to preach, aren't you? If you ever get out of this trap I advise you never to be caught in another such!" To all of which at that moment I felt like saying "Amen." How I succeeded in getting through with the preliminaries, the two hymns, the prayer, the scripture lesson, I do not know. When the time arrived I arose and read my text. I was conscious that a deep stillness had fallen upon

that vast throng. The silence was painful and would have baffled me, but as soon as I parted my lips and began to speak, I became oblivious to my surroundings. I lost sight of myself in the ardent desire that now possessed me to deliver the great message of salvation that was burning in my heart. I had been speaking fifteen or sixteen minutes, when I saw the Holy Ghost fall upon that large assembly. You have seen a field of ripe wheat, every golden tip standing erect. A breath of wind came out of the sky and touched that field somewhere near its center and every head was bowed, and the movement swept out in an ever widening circle to the limits of the field. It was just like that. A good woman near the center of the crowd exclaimed "Glory" and from all around came the answering response, "Hallelujah." Then men and women were on their feet clapping their hands and shouting the praises of God, and sinners were calling aloud for mercy. My voice was drowned; it was useless to proceed. I sat down. George W. Ivey arose, announced the hymn and in a few well chosen words called for penitents. They came flocking from every direction. Glad of an opportunity to escape from public view, I slipped down into the altar upon my knees instructing the penitents and continued there until dusk. Many were converted, others came, the congregation dispersed, a few of us remained with the penitents until they were beginning to light up for the evening service. Someone touched me and said, "You must have something to eat. Come with me, we have had supper but we saved some for you." I went to the back of the tent where I found a lamp and food on the table. I ate hurriedly and returned to the stand for the service which had already begun. Who the preacher was that night I do not remember, but when the call was made for penitents, I felt impelled to go out after the young men. The second long bench at my right was occupied by young men of about my own age. They were stalwart mountaineers and I a delicate stripling. With much trepidation I approached the man at the end of the bench, laid my hand upon his shoulder, looked up into his face and spoke to him about his soul. I discovered at once that he was under conviction and upon my invitation he went with me to the altar, I gave him directions what he was to do and returned to the second man with like results, then the third and the fourth. Presently the devil came to me and said, "These folks are not going to the altar because they are under conviction, but simply because of your personal influence." I walked back and sat down on the pulpit steps. Then I realized that it was a device of Satan to hinder the work of the Lord. I felt within me the divine urge, I must go to the young men. Every man I spoke to that night went to the altar, and I made no mistakes. They were all strangers to me, yet I never once asked a Christian to go, and I spoke to no one who was not already under conviction. The Holy Spirit went to him first and convicted him of sin, then the Holy Spirit sent me to him to point him to Christ.

There was one circumstance connected with that meeting, which from some unaccountable cause, I do not at all understand. I remained in profound ignorance for a third of a century. Thirty-three years after this, I stepped into the office of the *Raleigh Christian*

Advocate to find Dr. T. N. Ivey, the Editor, and Dr. B. F. Dixon, the State auditor, in close conversation. Both gentlemen arose and gave me a cordial greeting, then fell to talking about the first time they met me in the mountains. Dr. Ivey related to Dr. Dixon the story of that camp meeting and added: "When I went back to the preacher's tent that afternoon, my father sent me to the spring for fresh water. I filled the bucket and turned to retrace my steps. It was growing dark and as I looked toward the pavilion—under which we were still working with the penitents—I saw above its roof a bright halo. It looked like a cloud of fire." "Why, Dr. Ivey," I said in surprise "I never heard of that before!" "A hundred men saw it," he answered, "it was the talk of the time." I questioned Dr. Ivey very closely. "Could it not have been some natural phenomena, as the afterglow of the sunset?" I asked. "It was not in the right direction," he answered. Dr. Ivey believed that he had witnessed a display of the sheikinal glory, the pillow of fire that rested above the tabernacle in the wilderness.

As I approach the close of this address, I feel keenly the imperfect manner in which I have rendered this service. There are scores of loyal laymen, godly women and faithful ministers with whom it has been my privilege to associate through these years, whom I have known only to admire and love, and to whose memory I would gladly have paid tribute at this hour. I would have been glad to have presented to you the triumphs of the cross through Methodism, both at home and to the ends of the earth. But then it is not in figures and statistics, in details or logic, that Methodism is to be portrayed. These indeed may serve to reveal in some manner its outward manifestations, but they can not express its life. For after all, my brethren, Methodism is a spirit, born in the sacred cloister, around the home altar, where soul meets soul, where soul meets God, in deep contrition, in holy sorrow, where we are born from above, the divine spirit witnessing to our spirits that we are children of God, and there is awakened within us a deep yearning for God, a longing for a nobler, higher, purer life, for complete fellowship and union with God. "Sanctify them through thy truth, thy word is truth." Methodism lays the emphasis upon the spiritual. The material world about us, everything that reaches us through the avenues of the senses, all that we see, all that comes to us through the ear, everything we touch and taste and handle, is transient, is passing: only the spiritual is real, enduring, permanent,

> "The things unknown to feeble sense,
> Unseen by reason's glimmering ray,
> With strong commanding evidence,
> Their Heavenly origin display."

"For the things which are seen are temporal, but the things which are not seen are eternal."

One Sabbath afternoon at the twilight hour, I wandered into England's ancient shrine, Westminster Abbey, where her rulers come for their coronation amid the dust of their ancestors. All around

me were the tombs of Kings, Princes, Warriors, Statesmen, Explorers, Discoverers, Divines, Scientists, Artists, Poets. I walked into the South trancept, the Poet's Corner, and stood musing, surrounded as I was by the sculptured memorial of departed greatness. In front of me was the memorial erected to the Bard of Avon. Shakespeare is presented in bronze, standing in careless fashion, his left elbow resting upon a pile of his works, while in his right hand he bears a scroll on which I read these famous words of his:

"The cloud capped towers,
The gorgeous palaces,
The solemn temples,
This great globe itself,
Yea, all which it inherit shall dissolve,
And, like the baseless fabric of a vision,
Leave not a wrack behind."

And as I read once more these words from *The Tempest*, I said, "Must this then be the end of all human greatness and glory? What of the soul? Shall it too crumble, decay and pass away?" And as these thoughts passed through my mind, glancing up, my eyes fell upon the white marble figure of the Christian poet, Thomas Campbell, and on the pedestal beneath his feet I read these lines of his, which seemed to come as an answer to the question my mind had raised:

"The spirit shall return to him
Who gave its vital spark,
Yet think not, sun, it shall be dim,
When thyself art dark.

No: it shall live again and shine,
In bliss unknown to beams of thine,
By him recalled to breath,
Who captive led captivity,
Who robbed the grave of victory,
And took the sting of death."

Then I said, though man, earth, time shall end, the soul like its Maker shall live on. Then there came to me the words of the great evangelist: "Love not the world, neither the things that are in the world. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever."

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